

## **Revolting-Hag/iology**

MARIANA VALVERDE DISSECTS MARY DALY'S GYN/ECOLOGY

**"All you, uhh, ladies are going where?"**

NOT TO MICHIGAN. U S BORDER GUARDS DUMP DYKES HEADED FOR THE FESTIVAL

**And more!**

# **Body Politic**

A MAGAZINE FOR GAY LIBERATION

ON OCTOBER 20, 1929, THE LORD CHANCELLOR OF BRITAIN DECLARED  
CANADIAN WOMEN LEGAL "PERSONS." SOME VICTORY. BUT WE HAVEN'T STOPPED SINCE

# 1929~1979

## **COMMEMORATIVE FEMINIST ISSUE**





# GAY HUMAN RIGHTS DAY IN ONTARIO SATURDAY, NOVEMBER 3



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AT THE RALLY

Seven years of work by lesbians and gay men in Ontario is rapidly coming to a head. The legal protection of lesbians and gay men recommended by the Ontario Human Rights Commission Report, *Life Together*, may soon be up for grabs.

On June 18, the cabinet minister responsible for the Ontario Human Rights Code announced that a revised Code "will be introduced to this Legislature, probably early in the fall."

"Sexual orientation" has an excellent chance of being included in the new Code. Because Ontario has a minority government, there is a very real possibility of amending the new Code in Committee, even if the government doesn't include "sexual orientation" when it first presents the bill to the Legislature.

The Human Rights Campaign Committee of the Coalition for Gay Rights in Ontario (CGRO) has been organized to undertake an extensive six-month

campaign to get "sexual orientation" included. Everyone's help is needed. CGRO is sponsoring Gay Human Rights Day across Ontario on November 3. Get your community involved!

Why should lesbians care about the Ontario Human Rights Code? It is another potential success to contribute to turning the tide. It is one more lever which can help protect lesbian jobs and careers. It is one more "public policy" argument which lawyers can put to judges in custody cases. It

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Room 203, 29 Granby Street,  
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is one more tool to be used to prevent landlords, including the Ontario Housing Corporation, from hassling women living together.

It is a once-in-a-decade realistic chance to achieve a long-sought goal. Our future political effectiveness may well depend on whether we put up the kind of fight, the kind of campaign, the politicians and the public will be expecting of us. It isn't everything. But it's happening now.

And only you can make it happen:

- Write for information about the campaign to influence the legislature. Let us put you on our mailing list.
- Join the Coalition for Gay Rights in Ontario. Send \$10, payable to CGRO, for membership.
- Contribute financially, directly to the campaign. Make cheques payable to CGRO Human Rights Campaign.
- Volunteer your time.

## OUR TIME HAS COME



# Body Politic

"The liberation of homosexuals  
can only be the work  
of homosexuals themselves."  
— Kurt Hiller, 1921 —

## The Collective

Christine Bearechell, Rick Bébout,  
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Alan McLean, Paul Trollope,  
Alexander Wilson

Designer  
Kirk Kelly

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Ed Jackson, Paul Trollope, Robert Trow  
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(Calgary), Ron Dayman (Montreal),  
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Gay Community Centre (Saskatoon),  
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Bob Radke (Edmonton), Stuart Russell  
(Montreal), Joe Szalai (Kitchener),  
James Thatcher (London)  
Tim McCaskell (International)

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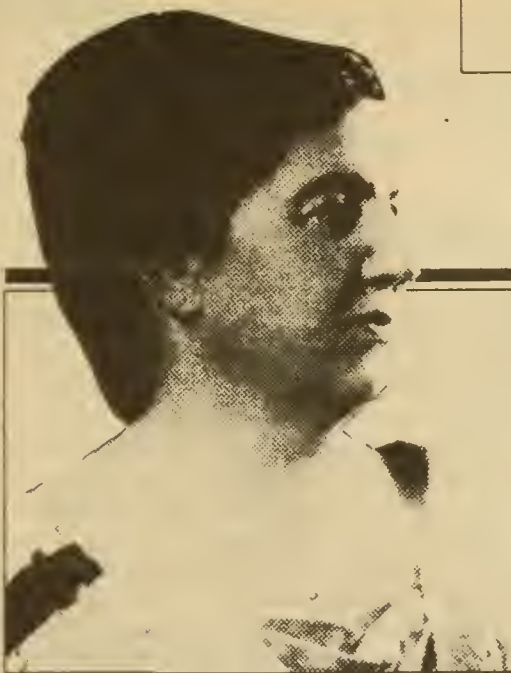
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# This Issue

Number 57, October 1979



## Personhood plus fifty...18

On her first day in an Alberta courtroom, Judge Emily Murphy (left) found her authority challenged when a male lawyer claimed she was not a person — "in matters of pain and prejudice," yes, but according to Common Law, not "in matters of rights and privileges." Murphy fought it all the way to the British Privy Council which, in 1929, finally admitted that women were legal persons. *TBP* commemorates this grudging acceptance with a special feminist feature section produced by an independent group of women.

## Our Image: Hags, drags and nuts...31

Mary Daly (right) describes herself as a "Revolting Hag" in her new book, *Gyn/Ecology*, and spins a web of feminist metaethics that Mariana Valverde finds — along with the price — frankly a bit surprising. Singer Wayne/Jayne County wants his/her audiences to go home a little bit changed....Robin Hardy sits in on a set with W/J and the Electric Chairs. In other reviews, Ilona Laney spins a few more lesbian discs, Ray Olson checks out how parents cope once they *know*, and Michael Eliot Hurst cruises film cans and finds (eeeeek!) liberals. Ian Young cooks with nuts (political and edible varieties) on page 37.



## What do you do in bed?...9

A pleasant summer jaunt to the 4th annual Michigan WoMYn's Music Festival turned into a grueling interrogation at the US border for many Canadian women in August. Ever tried to *prove* you're not gay? A lot of proud dykes didn't bother, and vowed to return to Port Huron next year. Chris Bearechell reports.



Cover: Photographer Almerinda Travassos catches a friend against the mosquito netting at the 4th annual Michigan WoMYn's Music Festival.

## And....

Letters, 4; Taking Issue, 6; Editorial, 7; World News, 16; Between the Lines, 30; Classifieds, 38; Community Page, 42

## Getting the issue together

# Special collectivities

This commemorative feminist issue of *The Body Politic* was launched at the bi-national lesbian conference held in Toronto in May of this year. At that time, women from *TBP* announced that, as part of our on-going campaign to increase lesbian and feminist coverage, the October *TBP* would be a special feminist issue to coincide with the 50th anniversary of the declaration of Canadian women as "persons." Conference participants were encouraged to help shape this and future issues of *TBP*.

The Body Politic collective turned over editorial control of its features section to an autonomous group of women. This group went about generating a series of articles that reflected the diversity of the lesbian and feminist movements in Canada, encouraging lesbian writers, and providing *TBP*'s readers with the best possible coverage of some of the issues within the lesbian and feminist communities.

The Body Politic collective would like to thank those women who sent their ideas, encouragement, and contributions. We regret that there was not enough space to print more of the material that was received and we hope that some of it will appear in future issues of *TBP*.

We also hope that the interest shown in *The Body Politic* will be sustained in an on-going collaboration between it and the lesbian and feminist movements that help make this magazine possible.

The process of producing this issue, though, has not been a smooth one. We are well aware of the difficulties of the collective process. The fact that this issue exists at all testifies to the spirit of co-operation that moved the committee, despite substantial political differences. It was not possible for the Women's Issue Committee to arrive at a common evaluation of this experience. One assessment appears at the right. We have been asked by some members to clarify that it is not representative of the whole committee; it reflects the views of a particular element of the group.

The Body Politic Collective □

## To Serve and — BANG!...8

"More than a few of us have died for you," the latest Toronto Police PR sniffles. True — one in the last year. On August 26, a black man became the *eighth* person killed by T O's trigger-happy force in the same period. The city's minority communities are in a rage; the Police Commission is hiding under Cardinal Carter's skirts. Robert Trow takes a look.

This Women's Special Issue of *The Body Politic* is the product of the efforts of women from all layers of the lesbian movement. We're immigrant and native-born, mothers and daughters, prostitutes and social workers, ex-mental patients and athletes.

Because lesbians and gay men have two distinct cultures, there are times in the development of the gay movement when we have to pause to explain to each other what we're about. The publication of "Men Loving Boys Loving Men" (*TBP*, December 1977) necessitated just such a clarification. In the ensuing debate many lesbians spoke out about our feeling that the article encouraged hostility against lesbians as well as gay men, and should not have been published. These statements are now a matter of public record. *TBP* incorporated some of that response in "Another Look," the retrospective analysis that accompanied the re-publication of "Men Loving Boys Loving Men" in March 1979.

In May, women at the National Lesbian Conference supported the Lesbian Mothers' Defence Fund's request to *TBP* for more space for women's views on the subject of relationships between adults and children.

The Body Politic Collective — in commemoration of the 50th anniversary of the Supreme Court's decision that Canadian women are "persons" — opened its pages not only to our ideas about children, but to all our concerns. We thank *TBP* for giving us this month's features section, and we welcome this chance to make ourselves known to you.

Gay men can only profit from our increasing visibility. In our diversity, in each struggle lesbians are waging for our human rights, we become stronger allies. And in expressing ourselves, we deepen the public's understanding of the fight of every gay woman and man for an end to all sexual discrimination.

Francie Wyland, Dorothy Kidd, Ellen Agger, Chris, Melinda, Gayle, Freda, Jenner: *The Lesbian Mothers' Defence Fund*  
Robin Tyler  
Sharon Hohner and Jude Lemieux  
Baba Yaga: *The Committee Against Street Harassment*  
Susan White: *Wages Due Lesbians, Winnipeg*





## Being Gay

Six hours of Ideas  
on CBC-FM  
8:04 to 9:00 pm

Wednesday, October 10th

**Identities.** The personal and social realities of gay experience.

Wednesday, October 17th

**Images.** Fiction as a mirror of gay life, from the salon to the sex hunt. Prepared by Gordon Montador, with Mariana Valverde.

Wednesday, October 24th

**Issues and Observations.** Featuring C.A. Tripp, Valerie Edwards, and Edmund White. Monogamy, consent, bisexuality, oppression and ...the difference between men and women.

Wednesday, October 31st

**Three Men — A Romance.** Two years in the life of a, uhh, couple.

Wednesday, November 7th

**Gay Consciousness: Its Economics and Politics.** With anthropologist Edgar Gregerson, editor Michael Denny, Richard Burns and Amy Hoffman of *Gay Community News*, Gerald Hannon of *The Body Politic* and Charles Ortleb of *Christopher Street*.

Wednesday, November 14th

**Ceremonies — A Model for the 80s.** Prepared by sociologist John Alan Lee.

...including the voices of Tom Alloway, Rosemary Barnes, Chris Bearchell, Jack Deveau, Albert Ellis, John Garthshore, Richard Hall, Brent Hawkes, Karla Jay, Karen Kaffko, Michael Lynch, Peter Maloney, William Masters, Robert K. Martin, John Mitzel, Frank Sommers, Michael Thompson, Robin Wood.

**Being Gay**, produced by Max Allen and Geraldine Sherman, is heard on CBC Stereo's award-winning documentary programme, *Ideas*. For a complete schedule of this season's broadcasts, write *Ideas*, CBC Radio, Box 500 Station A, Toronto M5W 1E6.



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94.1 FM, Toronto, Ont.

100.5 FM, London, Ont.  
89.9 FM, Windsor, Ont.  
98.3 FM, Winnipeg, Man.  
96.9 FM, Regina, Sask.  
105.5 FM, Saskatoon, Sask.  
93.3 FM, Edmonton, Alta.  
102.1 FM, Calgary, Alta.  
105.7 FM, Vancouver, B.C.  
106.9 FM, St. John's, Nfld. (8:34 pm)

## Invading "Paradise"

Although Jeff Weinstein's description of the Provincetown experience ("Uneasy Days on Old Cape Cod," in *TBP*, Aug), may have been a fair personal appraisal, I feel that this is not an accurate representation of Provincetown's treatment of the gay person in the summer of 1979.

I found no anti-gay harassment or violence to speak of over a five-day period in the latter part of August. This may be, to a large extent, the result of the formation of the Provincetown Business Guild and pressures exerted by that organization on the local police and government authorities. I can't really say. Mr Weinstein suggests that though it would be a shame for gays to lose the place, a gay and lesbian boycott might be necessary in order to bring about fair treatment of gays. In the event of such a boycott, what more perfect paradise relatively accessible to Eastern Canadian gays would replace it? How long would it take for such a paradise to be developed? I am afraid that this article will in fact bring about a diminution in the number of gays visiting Provincetown, which will change the present balance between gays and straights in the town during the summer, which will in turn have a worsening effect on the treatment of gays in Provincetown.

A more positive approach would be for gays to invade the town, and while there, without overdoing it, to display a natural affection for each other such as straights consider a natural right without even thinking about it. If the straight tourists object to this, they will possibly not come back, and good riddance. If in the long run they don't object, we are on our way to establishing what Mr Weinstein calls a peaceful sexual co-existence which may even not be lost upon leaving Provincetown.

At the end of Mr Weinstein's article it is mentioned that he is a writer of fiction. From my own observations of Provincetown I would tend to agree with that statement (at least as a representation of Provincetown Summer 1979).

Graham Hicks  
Montreal

*The collective responds:*  
In fairness to Jeff Weinstein, it should be made clear that he was writing about his experiences in the summer of 1978, not 1979. His postscript at the end of the article pointed this out and noted that "there are indications that the situation has improved this year."

## Agony and advice

Although Mariana Valverde is a lesbian and of a different background than I, her column ("Everywoman," *TBP* Sept) struck a responsive chord.

I am a gay male from Northern New Brunswick (now living in Toronto) and as such did not live with the repression that must have been extant in Spain. However, the S&M visions of her childhood reminded me of similar fantasies I had in my childhood. I recollect (in my daydreams) receiving great pleasure from physical torture at the hands of faceless unknown captors.

I did not understand it then nor do I

now. I am 25 now and not into S&M. In fact, I abhor having pain inflicted upon me. Perhaps I have never been into a loving situation where pain enhanced the pleasure, but even then, the idea doesn't appeal to me. Perhaps there is a facet in all of us that needs or desires the experience of agony. I would like to see a more intense study performed in a future article.

Concerning your recent policy of censoring classified ads, I stand firmly opposed to your move. You are not my guardian, nor anyone else's. I consider any censorship disgusting and an erosion of freedom. I stand solidly behind *TBP* on almost all issues, but this policy I would never support. This tact is reminiscent of those other guardians of public morality and decency who prevent (or at least seek to prevent) us doing anything that will lessen our chances of getting through the Pearly Gates.

The thought behind your move is laudable, but I see your only duty (if indeed you should have any) as merely being to warn all advertisers of the possible consequences of their actions. But please do not alter your path of keeping us free by trying to save us from ourselves. We must make mistakes in order to learn.

David W Edwards  
Toronto

## Further advice

Regarding Max Allen's "Taking Issue" (*TBP* Aug) on your classified ad policy, I'd advise that unless the situation becomes very bad and hara-kiri seems the most useful alternative, don't jeopardize *TBP*'s survival. You should warn potential classified advertisers of the risks they may be running (don't paint the situation too purple, however) and then go ahead and run their ads the way they want, so long as they don't put *TBP* in jeopardy.

Jan Suter  
Maumee, Ohio

## No Tory rockers

As a Liberal candidate in the 1977 provincial election in Ontario, I understand and appreciate your feelings that "the police and the government have not been moved" in your August editorial, "Losing Patience."

Yours is one of many sectors of the community which is losing patience; women, the handicapped, etc, are all tired of waiting for action by the Ontario Government to enact the recommendations of the Ontario Human Rights Commission report, *Life Together*, which has gathered dust for over two years at Queen's Park.

The Tories do not care about your rights, they do not care that your taxes fund the operation of their government, just as anyone else's taxes do; and you do not get a fair hearing at the Metro Police Commission because all the Commissioners are Tory appointed and do not "rock the boat."

I will continue to work for enactment of the recommendations of the *Life Together* report and for action to stop the harassment of those who are free to



**“You are not my guardian, nor anyone else’s. I consider any censorship disgusting and an erosion of freedom.”**

choose their own sexual orientation. I would like to hear from anyone in Mississauga who will work with those of us who are active for changes at the provincial level.

*A LaRochelle*  
Box 165, Malton Stn  
Mississauga L4T 3B5

## Survival of castigation

No author can expect a favourable review of his or her work, but an author ought to receive at least a fair hearing. George Smith’s review of my book, *The Survival of Domination* (TBP June) violates the basic tenets of book reviewing. It:

1) demands a book that the reviewer would like to see written but is not the book intended by the author;

2) fails to tell readers what the book is about;

3) “grinds an axe” by flogging the reviewer’s own ideological biases;

4) focuses upon a single aspect of the book (an aspect, I suspect, of little interest to TBP readers) while ignoring the body of the text;

5) fails to present a case to support its attack upon even that one aspect. The reviewer’s claim that the book is “positivist” and that “nowhere in the book is there an account of the everyday life of gay people” is not only unbelievable, but preposterous. He cannot have read the book. The review would leave one thinking that the book is an abstract, philosophical treatise of little relevance to gay people. It is, in fact, just the opposite.

Readers of *The Body Politic* may be interested to know that *The Survival of Domination* is about an issue that has concerned TBP for some time: how do gay people unwittingly contribute to their own oppression? *The Survival of Domination* compares how gay, Jewish and black people cope with a hostile world on a day-to-day basis. It is an account of how people survive domination through resistance, accommodation, and compliance and, thus, how that domination is either reproduced or diminished. These are issues of immediate relevance to all of us.

Barry D. Adam, PhD  
Windsor

## Peevish violation

I am deeply disturbed by Dennis Altman’s shallow review of my book *Gay Men: The Sociology of Male Homosexuality* (TBP, July) which just came to my attention. Violating accepted standards of book reviewing, it says little about my book but much about Altman’s pet peeves.

As a reviewer for the *Journal of Homosexuality*, we are told to judge each book on the basis of what it says: Does it answer the questions it sets out to? How well does it do this? Altman does neither for *Gay Men*.

He faults my work for its ethnographic focus, sociological prose, and ethnocentrism. Altman would prefer a Marxist analysis encompassing various cultural situations. Fine, let him write it.

But that is not what I set out to do. Early in the introduction I lay out the theme, to refute stereotypical conceptions of gay men through ethnographic material showing their true place in American society, buttressing the depiction on sociological research. Wherever such research was lacking, as to be expected in a relatively new field, articles were lifted from such movement journals as *The Advocate*, *The Body Politic*, *Gayweek*. When one uses social science materials, naturally the articles will reflect that stylistic mode. After all, one would expect a work subtitled the sociology of male homosexuality to use sociological language. An ethnographic intent signifies that the book was never meant to be theoretical. An American focus indicates that it was never meant to be cross-cultural. So much for Altman’s criticisms.

The rest of his comments are strikingly out of place in a book review. Altman tells us he dislikes empirical social science. So why did he review a book utilizing empirical social science? He attacks the Gay Academic Union for awarding me a scholarship. Of course this is really none of his business since he does not know why I won it, and certainly such remarks are not proper in a book review. Lastly, his statements about my professional abilities constitute grounds for a libel suit.

After reading Altman’s piece, I think TBP should reassess its procedures governing book reviews. For one thing, future reviewers should restrict their comments to the book’s actual content. For another, reviews should not be granted to people known to be hostile to its perspective. And people with some expertise in the area should be allowed to review a book.

Martin P. Levine  
New York

Dennis Altman’s review of *Gay Men* (TBP, July), contains a reference to the Gay Academic Union Scholarship Fund which may mislead some readers.

Martin Levine’s scholarship was awarded on the basis of his doctoral dissertation work at NYU, not his book *Gay Men*. As much as we might like to assist lesbian and gay male authors and researchers in general, at present financial limitations restrict us to helping students only. In 1978, the first year of our program, we awarded five scholarships to lesbians and gay men in the fields of film, history, law, psychology, and sociology. There are no restrictions on academic field, although we expect applicants to demonstrate how their work will be of benefit to gay scholarship and gay people.

Incidentally, there are no restrictions on the nationality of recipients, although we can offer tax-deductibility only to US donors. More information about the Fund is available by writing: GAU Scholarship Fund, PO Box 927, Los Angeles, CA 90028 USA.

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June, 1979

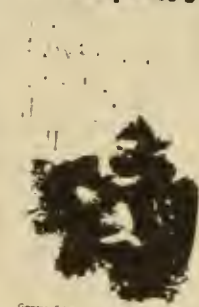
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— *The Advocate*

BANTAM BOOKS

## "Get on with the work literally at hand"

John Mehring, now a law student at an alternative school in San Francisco, was active for three years in gay rights efforts in Norman, Oklahoma. Below, he responds to Michael Lynch's article, "The End of the 'Human Rights' Decade" (TBP, July) with suggestions for one possible new strategy as the gay movement focuses its energies beyond changes in human rights legislation.

I have no quarrel with Michael Lynch's argument that it's time to abandon the gay movement's "human rights strategy," explicated at length in his July TBP article. Indeed, I thought Lynch's contribution was an extremely succinct and accurate debunking of the entire civil rights approach to gay liberation. And although I don't feel we rightly could have expected a full-blown, alternative strategy for the movement to be presented at the same time that Lynch was putting the previous one to rest, I was nevertheless disappointed that the author refused to go beyond putting forward police (state) containment as a major focus for our future energy and concern. Therefore I would like to posit (as many others have done before me) *workplace organizing* as a high-priority item on the activist agenda.

It might be worthwhile to utilize some hard-won, practical experience to illustrate my point. From the fall of 1976 to the spring of 1978, gay activists in the university town of Norman, Oklahoma, campaigned for a gay rights amendment to the city's existing Human Rights Ordinance. Though we failed to reach our goal (Dade County most assuredly foreclosed that possibility), the *strategy*, as defined by Lynch, was more than successful. Our determined efforts legitimated homosexuality and gay rights as political issues, provided us with a very public forum for the dissemination of our viewpoints and observations, and documented (in a published survey) widespread anti-gay prejudice and *potential* discrimination. All of these very real advances for our cause finally culminated in the promulgation of a broad (that includes us) human rights "affirmation" by the city government's Human Rights Commission that was exceedingly long in liberal-best rhetoric but painfully short on action and remedy. After a year-and-a-half of what we considered to be steady and meaningful progress, we had abruptly reached a dead end.

While I don't care to disparage what was accomplished by our eighteen-month struggle, it has nonetheless become clear that not only has our endeavour been of limited short- or long-term benefit to gay people but, more significantly, that the undertaking proved to have had only a negligible impact on the lives and awareness of the great mass of lesbians and gay men here. In retrospect, it seems to those of us who were the most involved with the Human Rights Commission that our gay acquaintances, friends, and lovers had been, perhaps, among the most perceptive from the very beginning (though rarely articulated as such, their attitude was notably, and most effectively,

expressed through their relative — and in many cases complete — indifference to the whole affair). For the overwhelming majority of our sisters and brothers, testimony, confrontation, and dialogue with the political system and its agents, in the hopes of gaining employment and housing protection, was just too far removed from the reality and expectations they experienced. No one, in other words, could really buy the contention that civil rights equaled an end to discrimination equaled a better and more fulfilling gay-identified existence.

Surveys and personal experience and feelings tell us that gay peoples' jobs are highly problematic. For many gays it is their most significant involvement in and integration with the straight world, with all the attendant unfulfillment, frustrations, and dangers that entails. A civil rights approach to that gay-in-a-straight-job dilemma offers "nondiscrimination" as the answer. Even if judicial and political fiat could guarantee protection — and it certainly hasn't and can't — that "answer" is necessarily and negatively limited in its application to the common dilemma.

This is where workplace organizing for the gay person becomes relevant. Lesbians and gay men not only want job protection but, going beyond that, they also want a gay presence and space available and affirmed where they spend fully half of their waking hours. And no law or judicial decree could ever begin to bring that about. But by organizing ourselves around our own demands *alongside the demands of our co-workers*, gays can significantly improve their work environment and the services and goods they provide to other people in general and to other gays in particular. To paraphrase from the past: more than just bread, roses too.

This past winter at the mental hospital (with a very large number of gay employees) in Norman where I and many of my co-activists have worked, and in discussions with some of the local union leaders (who, unlike most liberals, actually *experience* stigma and alienation), we began the enormously important and challenging work of bringing about real struggle and change from the bottom up. With only a fraction of the time and energy we had previously devoted to civil politics, our beginning efforts at workplace organizing generated a great deal more interest and enthusiasm from those segments of the gay community *directly affected*.

Gay activists, without illusions and retaining our vision and purpose, must commence — and in many instances continue — the task of organizing workplaces — *especially our own*. In the past, many of us have expressed our activism primarily in the courts or legislative halls, on the streets, or in the media — anywhere but on the job. We've been less-than-activist (if at all) for many of the same reasons (excuses) other gays give for staying in the proverbial closet. It's time to end that dichotomy and, providing us space for our growth and support for our lives, get on with the work that is literally at hand. □

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## Black power, pink triangles

The recent police slaying of Albert Johnson, a Black Jamaican whom Metropolitan Toronto's finest considered a "troublemaker," has raised loud and angry protest from representatives of many of the city's minority groups, and from thousands of blacks who have marched in sorrow and fury, demanding reforms and accountability by the police.

From the point of view of the corporate press, the media, and some civic officials, the Johnson murder has been treated as an isolated incident, to which there was, predictably, a hostile reaction from those most concerned: Toronto's Black community. But we need to recall the long history of Toronto police abuses and provocations directed against a great many minority groups: Blacks, East Asians, gays, women, Catholics and Jews — among others. The press have not seen fit to draw connections between the latest events and the Royal Commissions of recent years which found ample evidence of police improprieties and prejudices, and made recommendations for reform. Walter Pitman, Donald Morand and Arthur Maloney all have seen the problems and have proposed palliatives which the Tory government and the Tory-controlled Metropolitan Toronto bureaucracy have steadfastly ignored. All these investigations have, at the very least, called for a procedure that would allow civilians to review police handling of complaints.

Last spring our community brought forward evidence of police abuse against gay people, and demanded changes. But the Police Commission's rejection of every single concrete proposal for improvement of police-minority relations made by our community was a clear indication that the commission was either unwilling or unable to stem the tide of police violence against minorities. Albert Johnson was another casualty in the war the Police Commission refuses to call off.

The strategy of Metro Toronto Chairman Paul Godfrey and Police Commission Chairman Phil Givens is to stall for time, waiting for the hue and cry to die down. It is politically important for Godfrey, who has close ties to the provincial Tories, that no meaningful concessions be made to militant minorities while the Ontario Legislature is dealing with the troublesome recommendations for increased protection for gays and other minorities in the Ontario Human Rights Code. These are recommendations the Tories want to bury.

The appointment of Gerald Emmett Cardinal Carter, Catholic Archbishop of Toronto, as an "informal mediator" is part of that stalling strategy.

Carter will have no power or authority, direct or delegated, to actually do anything about the situation. He cannot change the law. He cannot tell the police commission or the legislature what to do. His only function is to provide a smoke-screen while Godfrey, Givens and the Police Commission get off the hook. As one Black leader put it, "The best Carter can hope to do is to pray for Godfrey and Givens's necks."

The Right to Privacy Committee, on behalf of the gay community, has also rejected Carter's appointment as "completely unacceptable." It is ridiculous to think that a senior official of an institution firmly on record as opposing the most basic human rights for gay people could be an impartial mediator in any dispute involving our community.

What is needed is not mediation, not another investigation or inquest. What is needed is speedy laying of criminal charges against the police murderers, and the establishment of an independent police complaint review procedure. What is needed, as lawyer and civil rights activist Charles Roach pointed out at the march on behalf of Johnson's family, is the abolition of the Metro Toronto Board of Commissioners of Police and its replacement by a democratically elected and community accountable body representative of all of Toronto's diverse communities. The establishment of such a board, under local rather than provincial control, would at least be a first step in controlling the burgeoning police power which is threatening to strangle much of what we value most about our communities.

What is needed most of all is united action to check the power of the police and their allies. On October 14, a city-wide demonstration protesting increasing racism and police violence is planned for Nathan Phillips Square. Pink triangles and a strong gay presence at that demonstration will indicate our support of the Black community. We will be on somewhat new ground, to be sure: the history of relations between the gay and Black communities is an uneasy one, at times characterized by racism and homophobia. But our task is nonetheless clear.

Gay people know very well how much power the police have, and how they can abuse it. By supporting the organizational efforts of the Black and immigrant communities, we can, together, hope to check that power. □



## Cop-minority relations deteriorate in wake of Albert Johnson killing

TORONTO — Pressure from minority groups simmering over deteriorating relations with Toronto police in the wake of the killing of Albert Johnson forced Attorney General Roy McMurtry to announce September 13 that the government would introduce legislation to create some form of civilian review of alleged police wrongdoing. The government had previously resisted pressure from various individuals, groups and commissions to institute such independent civilian review procedures.

As well, an earlier attempt by the Police Commission to defuse the situation has drawn extensive criticism from minority groups. The appointment of Gerald Emmett Cardinal Carter as a mediator (see box) has been described as "a clever political ploy,... mere first aid treatment" by Charles Roach of the International Committee Against Racism, and drawn similar comments from other minority leaders.

McMurtry's announcement followed a tense meeting with minority leaders in his offices September 12. At the meeting, McMurtry at first rejected the notion of a civilian review board, claiming that the current Police Complaint Bureau was a perfectly adequate investigating body, since "the police are civilians too."

Human Rights Commissioner Bromley Armstrong countered this by pointing out that of 850 complaints received by the Bureau in 1978, only 24 were substantiated by the police. Of these only a few resulted in charges against police officers. "Do you expect me to believe there are 826 kooks running around in this city?" he asked.

McMurtry's announcement concerning civilian review legislation was greeted with scepticism. Elizabeth White, Vice-Chairperson of the Working Group on Police-Minority Relations, said she was not satisfied with the promise to introduce legislation since "we have no guarantee it will be a civilian review board."

The continuing crisis in police-minority relations, which began with attacks on the gay community in the police association magazine, *News and Views*, reached a new intensity when a police officer shot Albert Johnson, a young black man, in his home August 26.

Police claim they shot Johnson in self-defence when he threatened them with a gardening tool they mistook for an axe. The Johnson family has denied that he was armed or that he threatened police.

Black and minority leaders moved swiftly to protest the killing, and over 2,000 people marched eight miles through Toronto streets, ending at 14 Division headquarters. The division, situated in an area with a large black and ethnic population, has been called the most racist division in Canada.

The Johnson killing was the latest in a series of incidents involving racism and homophobia in the Toronto Police Force. The black community has also

been disturbed by police conduct at an inquest into the August 1978 death of Buddy Evans, a black man killed during police intervention in a tavern brawl.

Several months earlier, a considerable public outcry arose over racist and anti-gay articles in the Police Association magazine *News and Views*. The Working Group on Police-Minority Relations was formed at a March public meeting in response to the articles, and to police reluctance to take appropriate disciplinary measures.

At a September 6 meeting, the Working Group proposed several motions for endorsement by City Council. They include: rejection of any intermediary between the Police Commission and minority communities, establishment of an independent Civilian Review Board with its own independent investigators, replacement of the Police Board by a democratically elected committee of Metro Council, and laying of criminal charges against officers involved in the Johnson killing.

Although Council did not consider those specific recommendations, it did vote September 18 to pass a motion of non-confidence in the Metro Police Commission, saying it "no longer reflects the mentality" of a racially mixed city. Council did, however, vote confidence in the way Police Chief Harold Adamson and the force generally were "carrying out a difficult job."

Council members also urged Solicitor General Roy McMurtry to restructure the Metro Police Commission so that all members are appointed by Metro, and to begin a promised review of police use of firearms in Ontario.

After the meeting, Metro Police Association President Mal Connolly called the debate "a complete joke. God help the city of Toronto if that's what's governing it."

One police response to the various criticisms levelled at it has been the characterization of black critics as militant radicals out of touch with the black community. Superintendent Schultz of 14 Division outraged community leaders with his comment that "the decent hard-working law-abiding black citizens are being badly represented by a vocal minority who jump on the racial dis-

Roy McMurtry, back to camera, meets with representatives of Toronto's minorities.



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### WE'RE PROUD OF US.

**But they may do it to you:** Toronto police felt the need for a stepped-up PR campaign recently, and bought space in city newspapers to elicit support from citizens. Apparently it's working — police say they've been deluged with everything from letters to bouquets of roses. Police officials did not say whether they were fielding critical calls as well.

crimination bandwagon every chance they get." He went on to say that "some of those screaming the loudest have been convicted of drug peddling and pimping."

Similar criticism has often been directed against gay militants, most recently in the press coverage of *TBP's* trial last January. In a September 6 editorial, *The Toronto Sun* linked gay and black radicals, referring to militants who "provoke police into doing or saying things they shouldn't. Militant homosexuals, for example, are skilled at such provocations."

The potentially divisive effect of this tactic has been recognised by the Working Group, and by speakers at the Albert Johnson Benefit Concert held September 11. At a Working Group meeting held before the concert, reggae singer Faybienne Walters emphasized the importance of unity among all minority

groups: "The police keep minorities apart, fearful of each other" she said. We need to work together, to see our common interests." School Trustee Susan Hunter-Harvey reiterated this position in a strong opening speech at the benefit concert, including gays as a minority group suffering police oppression.

Of major interest to Toronto gays is the extent to which blacks, gays and other minority groups are willing to work together on this issue. The *News and Views* articles earlier this year provided the first opportunity for gay people to work with racial minorities for a common goal. After the Johnson killing, gays were quick to voice support for the black community, and were well represented in Working Group meetings dealing with the case.

*TBP* contacted several activists in the black community for comments on the tentative new alliance between blacks and gay people. Al Hamilton, publisher of *Contrast*, a Canadian tabloid for the black community, stated "I suppose we have things in common. In circumstances like this, when groups are oppressed, we should help each other when we can."

School Board Trustee Pat Case acknowledged the difficulties some blacks have with accepting homosexuality. "There has been a deeper historic dislike for gays by (other) minorities," he said, "but in practical areas like police harassment, blacks will see that there are concerns common to both groups."

Human Rights Commissioner Bromley Armstrong, the only black speaker to specifically mention gays at the benefit





concert, also recognised the difficulties some black leaders have with gay liberation, but felt that "when minority groups work together, find a common ground, most conflicts can be resolved." Armstrong emphasized the need for sexual orientation legislation, and his intention to publicly support gay civil rights at every opportunity.

Robert Trow □

## Cardinal rules

### Separating sin from civil rights

The appointment of Gerald Emmett Cardinal Carter, Roman Catholic Archbishop of Toronto, as mediator between the police and minority groups was a brilliant strategic move. No minority spokesperson has seen the Police Commission appointment as a useful gesture — and Alderperson Allan Sparrow called it "one of the most contemptuous political actions I've ever seen." Nonetheless, minority leaders have felt compelled to legitimize Carter's position by meeting with him.

If the Police Commission was counting on the fact that no one would dare risk adding religious strife to the uneasy racial situation by refusing to take seriously this predominantly Catholic city's most prominent and prestigious cleric — they were right. "We don't need another study, or a mediator," said Human Rights Commissioner Bromley Armstrong — but he and other representatives of the black community have met with the Cardinal.

Although Carter's appointment was strongly condemned in a Right to Privacy Committee press release, RTPC chair John Lee and several other representatives of the gay community met with Carter September 19. According to Peter Maloney, who was at the meeting, Carter said that the gay lifestyle would not be at issue — what was at issue was "your relation with Metro authorities, especially the police." When asked whether the Church's position on the sinfulness of homosexuality might hamper his task, he replied that he was able to separate his moral position from his position on human rights.

Asked if he felt the meeting had been useful, Maloney said, "I'll have to reserve judgment. A possibly very influential person was exposed to ideas and complaints from the gay community. Now we'll have to see what happens." □



## Keeping America safe from Canadian dykes

# US officials harass women in defiance of new policy

"Do you deny the fact that you are a lesbian?"

It's an old trick, but that didn't stop US immigration officials at the Sarnia/Port Huron port of entry from using it to harass and intimidate Canadian women enroute to the Fourth Annual WoMYn's Music Festival.

Hundreds of Canadians from Toronto, Southern Ontario, Ottawa, Montreal, and Winnipeg — most of them lesbians — travelled to this year's festival. And most of them crossed, or tried to, at Sarnia/Port Huron. Many were detained and interrogated, and up to 50 women were turned away. Most of these women were able to cross at other border points, although some were turned back at as many as three different crossings before gaining entry into the US.

The harassment appears to be in direct violation of a recently changed American policy now allowing gay and lesbian aliens unhampered entry to the US.

The most serious incidents involved women who were neither Canadian nor American citizens. A British woman on an extended visit to the US was travelling to the festival through Canada with American friends. When US officials refused to re-admit her, Canadian officials threatened to deport her because she could not prove she had the money necessary to remain as a visitor in Canada. It took hours of negotiations to obtain a two-week reprieve to allow the woman to retrieve her money and belongings from New York. It was granted on the condition that she not use the time to appeal.

A German woman travelling with Canadian friends attempted to enter the US, having first obtained the necessary visitor's visa. When she admitted to American border officials that she was a lesbian, her visa was cancelled and her passport stamped "Inadmissible — sexual deviant."

Cars or vans containing groups of women were admitted only after each woman was subjected to prolonged interrogation. Some of the questions asked included, "When was the last time you slept with a woman?", "When was the last time you slept with a man?", "What do you do in bed?", "Do you realize lesbians are going to be at this festival?", "Your friend (interrogated separately) has already informed us that you are a lesbian...what do you have to say to that?"

As a rule, women were turned away if they admitted that they were lesbians or that they were going to the festival. A Montreal woman, Ariane Brunet, said in an interview with the *Toronto Globe and Mail* that, after she denied being a lesbian, an immigration officer asked if she had a boyfriend and if she enjoyed having sex with him. She and her six companions were told that unless they could prove they were not lesbians they wouldn't be admitted. They were able to cross the border the following day at a

less frequently used crossing south of Sarnia.

At the festival, a contingent of Canadian women met to pass information on to the National Gay Task Force (NGTF) and to discuss ways of protesting the treatment of Canadian lesbians crossing the US border.

At least one group complained to US authorities before crossing back into Canada. The following statement, signed by nine women from Toronto and other cities in Southern Ontario, was delivered August 27 to officers of the Immigration and Naturalization Service (INS) at Port Huron: "As Canadian women we protest, and wish to lodge a formal complaint against, the illegal harassment of Canadian women crossing the Sarnia/Port Huron border between August 20 and 24, 1979.

"Approximately 200 Canadian women were crossing at this point to go to the Michigan WoMYn's Music Festival.

"Certain of these women are lesbians and certain US border officials unjustifiably extended their authority by interrogating women about their private lives and other subjects unrelated to the laws or security of the United States.

"Some women were refused admittance and we are outraged at this humiliating treatment of our sisters.

"Canadian-American relations would be much better served by more enlightened behaviour. We are sincerely hoping for improvement in the matter.

"See you next year."

To date no reply has been received. The complaint was based in part on the belief that the border harassment was, in fact, illegal. This belief stemmed from a memorandum dated August 2 from the US Public Health Service in which Surgeon General Julius Richmond held that PHS medical officers should no longer classify homosexuality as a mental disease, and that quarantine inspectors should no longer stop aliens solely on the basis of suspected homosexuality.

This memo was followed August 13 by an announcement that INS Commissioner Leonel Castillo had issued a directive stating that persons entering the US were not to be detained or deported on suspicion of being gay. (*TBP*, September).

Since then, the nature of the directive has been clarified. It is a temporary measure which allows gays into the US "on parole" until such time as a final policy decision on the matter can be made. INS claims it will have to be made by the US Congress.

Whatever the intention of the directive, US authorities are claiming that a communication breakdown was responsible for the incidents at Port Huron. Paul McKinnon, district director for INS in Detroit, said that Port Huron officials were unaware of the change, despite INS public affairs spokesperson Verne Jervis's statement that all field offices had been notified.

The *Globe and Mail* quoted McKinnon as saying that he had passed on the word through normal channels August 15, a full week before women were stopped on their way to Michigan, but that "the word didn't get to Port Huron in time to prevent this happening." The *Windsor Star*, on August 30, also questioned McKinnon. He at first declined comment, but after hearing a list of questions alleged to have been used by border guards, he admitted that some of them "would not be proper."

The NGTF has laid formal complaints on behalf of Canadian women who came forward with details of harassment, and has received a commitment from INS for an investigation.

In a four-page letter dated August 31 to US Attorney General Benjamin Civiletti NGTF outlined the treatment of Canadian lesbians on their way to the festival. The letter, co-signed by Arlie Scott, Vice-President of the National Organization of Women, and Charles Brydon and Lucia Valeska, Co-Executive Directors of NGTF, asked: "Must every woman who crosses our borders be accompanied by a man in order to be free from harassment by INS officials? And if two women travelling together are lesbian (or two men gay), is that any legitimate interest of the government? Why are INS officials allowed such freedom to bully people based on their individual prejudices? How can this kind of treatment of any individual be reconciled with the Administration's public commitment to human rights and equality for women? How does this mesh with the President's statement that every alien will be accorded the full rights and privileges accorded US citizens while in the US?"

The Canadian government department that could add its weight to these protests to US officialdom is the Department of External Affairs. Letters from victims of border harassment, and anyone else concerned, should be directed to Flora MacDonald, Minister of External Affairs, 125 Sussex Drive, Ottawa K1A 0G2. Copies should be sent to Lucia Valeska at NGTF, 80 Fifth Ave, New York, NY 10011, USA.

Chris Bearchell □

## Settlement reached in baths union case

TORONTO — A gay activist fired from his job at a steambath, allegedly because of his attempts to organize a union there, has been awarded \$900 in compensation by his former employer.

David Foreman, who was the employee most active in efforts to organize a union at the Richmond Street Health Emporium (*TBP*, May), complained to the Ontario Labour Relations Board after he was fired from the bath in June by manager John Bannerman. Foreman alleged that general manager Brian Rhodes had told other employees he



didn't like Foreman's "thinking and his politics." Foreman claimed his union activities were the real reason for his dismissal.

John Bannerman, Richmond Street manager, told *TBP* that Foreman's complaint to the Labour Relations Board was "settled, withdrawn and that's it. I have no further comment to make on it." He said Foreman was well aware of the reasons for his dismissal, which were contained in a letter he sent to Foreman.

Confronted with Foreman's allegation that he was fired for union activity, Bannerman said, "He can believe what he wants to believe. My letter is supported and justified. In fact, Foreman agreed with me on two occasions, in January and March, that his work wasn't up to scratch. In June I had further complaints from staff and so he was dismissed."

Asked why the Richmond Street had settled the complaint and paid Foreman \$900 if his dismissal was justified, Bannerman said he was not familiar with the amount or details of the settlement and had no further comment to make on it.

An initial meeting involving Foreman, his lawyer, Richmond Street Health

Emporium officials and a Board labour relations officer was held August 22, but the parties were unable to settle the dispute. A formal hearing before a panel of the Board was scheduled for August 28.

At that time the Richmond Street offered to pay Foreman \$900 in compensation. The other terms of the proposed settlement provided that the bath did not admit having violated the Labour Relations Act, that Foreman would deliver a letter to the bath agreeing neither to enter the premises nor to contact staff or clientele therein, and that Foreman accordingly would ask the Board's leave to withdraw his suit.

The parties agreed on the settlement, the complaint was withdrawn, and Foreman received a \$900 cheque, and delivered to the bath management the letter they had required from him. The condition that he keep away from the bath premises is believed to have been negotiated in order to prevent Foreman from carrying on any further union campaigns.

On March 12, employees at the Richmond Street voted not to be represented by the Hotel and Club Employees

Union. At the time, Foreman claimed that some employees had been approached by management, and that it had been hinted they would receive various incentives in return for voting the "right" way. The vote went against the union.

Foreman alleged that poor working conditions, low pay, few employee benefits, sexual harassment on the job by friends of management, and employee favouritism all required the intervention of a union to represent the employees' interests.

Foreman reported that the campaign, though unsuccessful, did have some beneficial effects. "It succeeded in ending years of 10 and 12-hour shifts," he said, "now they're a more reasonable eight hours."

Although Foreman is no longer permitted on the bath premises, a number of his friends and supporters are planning to leaflet it to provide information to Richmond Street employees about the Foreman case.

"I may not be allowed on the premises, but that doesn't mean they've heard the last of the union — not by a long shot," Foreman told *TBP*.

Paul Trollope □

jurisdiction, and to remain within the powers conferred on it by law.

The gay community has reacted favourably to the judgment. Jeff Richstone, the lawyer who represented the accused, told *TBP*: "The practice of forcing VD tests and treatment on gays arrested for presumed 'sexual' offences might stop as a result of the decision."

Such tests would still be legal, however. The only way to have them declared illegal would be to start proceedings aimed at declaring the regulation *ultra vires*. There are no plans to do so.

Funds are still urgently needed to continue the defence. Contributions can be sent to: Fond de défense des accusés, a/s Androgyny Bookstore, 1217 rue Crescent, Montréal, PQ H3G 2B1.

Stuart Russell □

## Self-defence class refused Centre room

VANCOUVER —The West End Community Centre has rejected an application from the Gay Alliance Toward Equality (GATE) for rooms in which to hold self-defence classes. The only reason given for the refusal was that "the Centre's aims and goals are different from those of GATE."

GATE spokesperson Rob Joyce said that an appeal to the centre's board of directors was unsuccessful. The group is now asking the centre to sponsor its own self-defence course, but Joyce feels the request will be ignored. The centre, he says, has a history of not responding favourably to gay community requests.

The classes were being organized because of the recent increase in street violence directed towards gay people (*TBP*, September). GATE members say the police have done little to prevent attacks, and in some cases have been the perpetrators of them. □

## Town council needs additional brights

SAULT STE MARIE —The council of a small Northern Ontario community has decided that homosexual rights groups shouldn't receive government grants "for any purposes."

In a resolution sent to a conference of the Association of Municipalities of Ontario, the Township of Day and Bright Additional disapproved of groups advocating "an alternate lifestyle that is not attractive."

Ruth Cripps, wife of Councillor James Cripps, said that his motion didn't advocate censorship among adults, but was "mainly to protect the kids." She said that she became concerned about homosexuals during the trial of *The Body Politic* last February. *TBP* has received grants from the Ontario Arts Council.

"The Council of the Township of Day and Bright Additional considers homosexual acts indecent, immoral and abnormal and the flagrant advertising and promotion of such acts detrimental to the welfare of our citizens, especially our youth," the resolution says.

The opinions of homosexuals among the 265 inhabitants of the township were not canvassed prior to the council vote. □

## VD treatment not court's business, judges rule

MONTREAL — The Quebec Court of Appeal decided August 20 that Municipal Court Judge A M Stalker exceeded his jurisdiction by ordering that the Truxx "found-ins," as a condition of their release pending trial, follow any medical treatment suggested by a police doctor.

The ruling represents the first tangible victory in the arduous legal battle being waged by the men arrested October 21, 1977 during the police raid on the gay bar Truxx. That night, 144 men were arrested, charged with being found-ins in a common bawdy house, and forced to undergo medical examinations for VD.

The following morning the accused appeared before Judge Stalker and pleaded not guilty. They were released after signing a recognizance including a bail condition to the effect that they follow "any appropriate medical treatment that the said doctor suggests."

On November 17, 1977, Mr Justice Victor Melançon, a judge of the Quebec Superior Court, rejected a motion by the accused to quash the bail condition, and hold the regulation under which the examination was conducted *ultra vires* (beyond the powers of the Quebec government). The Superior Court ruled that Judge Stalker had the power to impose the condition in question.

Leave to appeal to the Court of Appeal was granted, and the actual appeal was heard November 17, 1978 before the three-man court. The regulation of the Public Health Act used by officials was challenged in that it contravened a fundamental principle of law which protects the inviolability of the human person, as well as the Canadian Bill of Rights provision dealing with the right to bodily integrity.

The Court of Appeal's judgment was released more than nine months after oral arguments had been presented. As well, the trial of the Truxx owner, charged with "keeping a common bawdy house," has not yet concluded, and the trial of the "found-ins" has not even commenced.

The 2-1 decision, written by Mr Justice Antonio Lamer, found the appeal revolved almost entirely around the excess of jurisdiction issue:

"I take note of the fact that the recognizance was inscribed on a printed form where is found the condition in question..."

"It appears that it is normal practice to employ this form. In my opinion the condition is *ultra vires* the powers of the judge insofar as he delegated, in an unacceptable fashion, the exercise of his judicial discretion. It should not be forgotten that anyone who contravenes the conditions of a recognizance issued by virtue of section 457 of the Criminal

Code commits a criminal act... The result of such a broad delegation granted by the judge (and the printed form invites him to do so) is to give the doctor the power to create crimes in that he can, at his discretion, determine the existing elements of an offence... For this reason I hold that this condition exceeds the powers of the judge acting under the authority of Section 457."

The opinion was concurred in by Mr Justice Jean Turgeon.

The brief dissenting opinion of Mr Justice G H Montgomery states that Judge Stalker did not exceed his jurisdiction. In a novel piece of reasoning, however, he concedes that, "On the question of jurisdiction, I am in general agreement with my colleague but, with all respect, I am unable to follow him in holding that there was an illegal delegation by Judge Stalker of his powers..."

In conclusion the court ordered the Municipal Court to proceed with the matter, instructing it not to exceed its





**Asked whether he would be alleging that Chairman Mao was Jewish, the Western Guard's John Ross Taylor replied seriously, "I have some unusual evidence to present on that subject."**

## Board orders teacher reinstated after dismissal for "immorality"

**SMEATON, SK** — A Board of Reference, in a split decision released mid September, has ordered that high school teacher Donald Jones be reinstated to the teaching post from which he was fired last May (*TBP*, July). Jones had claimed wrongful dismissal in that he had been fired for being gay.

The 25-page decision by board chairman John Gogulen found that Jones's admitted homosexuality did not constitute "immorality justifying dismissal," as had been argued by the Nipawan School Division Board. The dissenting voice on the 3-man board was that of John Laing, the employer nominee.

The arbitration board heard two days of testimony in late August. Jones described much of the evidence as "vicious and completely false innuendo concerning my alleged sexual activity and mental instability."

Jones will not, however, return to his teaching position, despite his reinstatement. Following the decision, Jones confirmed that he would be resigning because he couldn't work for a board that had treated him so outrageously.

"Board members, my principal and the director of education acted in an entirely unethical and dishonest manner throughout the affair," said Jones. "I just couldn't continue to work with them after the way they've treated me."

Jones had previously given the tribunal an undertaking that he would not return to his job if reinstated. The board decision noted that commitment, and commented that "his effectiveness as a

teacher would be severely limited to the point of possibly causing impairment to his pupils' progress" if he were to return to the classroom following the extensive public discussion his case received in this small central Saskatchewan town.

Jones was originally suspended from his job after his employer received a single complaint from an area resident that he was gay. The action was taken before he had been confronted with the allegation, or given the opportunity to defend himself.

When Jones refused to resign quietly, and took his case to the public instead, he was fired. A vigorous public support campaign was organized with the help of the Saskatoon Gay Community Centre. Jones personally took his case to the community by visiting parents, colleagues and local citizens in order to explain his position and enlist their support.

Jones's reputation as a popular and highly respected teacher was not challenged by the school board, which admitted that his competence was not at issue in the hearing.

Jones and his lawyer, Alex Shertobitoff, are now considering further legal action against the individuals responsible for his firing.

Contributions to FIGHT BACK, the Jones defence fund, are still required. Write c/o P O Box 7508, Saskatoon, Saskatchewan.

Ross Irwin □

## Stop hate messages tribunal orders Party

**TORONTO** — A special tribunal set up by the Canadian Human Rights Commission has ordered the extreme right-wing supremacist Western Guard Party to stop transmitting telephone messages which incite contempt or hatred against people on the basis of their race or religion. The Party's recorded messages are still being played, however, though now the speaker claims they have been "denied the right to expose the race and religion of certain people."

In a 43-page decision released August 22, the first tribunal of its kind to be established under the recently-enacted Canadian Human Rights Act called the Guard's messages "crudely written and repugnant," and found that they were "designed to incite hatred and contempt for Jews." The tribunal, chaired by University of Windsor law professor Francis Leddy, found that specific messages about North York Mayor Mel Lastman, Provincial Court Judge Sydney Harris, and Toronto civil rights lawyer Clayton Ruby "have a likelihood of exposing them to hatred or contempt, merely on the basis that they are said to be Jewish."

The Canadian Human Rights Act

provides that telephone messages which incite hatred or contempt for members of minority groups are illegal throughout Canada. Messages inciting hatred for women or gays are not prohibited by the legislation.

At hearings held in Toronto commencing June 12, Western Guard leader John Ross Taylor, 66, unsuccessfully tried to question tribunal members about their racial origins.

Defending himself without counsel, Taylor propounded well-worn racist theories linking the Jewish race to Communism and to conspiracies to destroy Christian Western civilization.

"Karl Marx was Jewish," he pointed out. When Commission counsel asked him whether he would be alleging that Chairman Mao was Jewish, Taylor replied seriously, "I have some unusual evidence to present on that subject."

Expert witnesses testified that the content of the messages resembled German Nazi propaganda. The Guard attacked homosexuals and homosexuality, advocated "racial purity," favoured sending 40 million North American blacks to Africa, and blamed Jews for a variety of social problems.

Taylor vows he will appeal the ruling to the Supreme Court of Canada because his party is being "prevented from telling the truth."

Paul Trollope □



**No room at the inn:** Harold Desmarais (centre) and Jim Davies (right) say they lost their hotel jobs because they're gay.

## Union alleges gay worker purge

**WINDSOR** — Members of Windsor Gay Unity picketed the Windsor Wandlyn Viscount Hotel September 10 to protest a campaign by the hotel management to get rid of gay employees.

The alleged conspiracy came to light when Jim Davies, fired August 26 from his job of two years as night auditor at the hotel, was contacted by Tom Rees, international representative of the Hotel and Restaurant Employees Union. Rees reported a conversation he had had in June with John Bresnyak, manager of the Windsor hotel. Bresnyak indicated to Rees that he had already "gotten rid of one queer" and there were two more to go.

The gay man referred to was Windsor activist Harold Desmarais. Desmarais

had quit his position at the hotel soon after Bresnyak was appointed general manager since he felt his work load had been increased far beyond reasonable expectations.

Another union spokesperson, local business agent Ken Myles, confirmed that Bresnyak and other management personnel had discussed with him their wish to get rid of a third employee known to be gay. *TBP* was unable to reach Bresnyak for comment.

Davies's job is excepted from union protection, and he has no legal recourse other than a long and costly lawsuit. He has contacted the Ontario Human Rights Commission and his local MPP, Bernard Newman, requesting their assistance. In a curt reply, Newman told Davies that he understood the sole reason for his dismissal was his absence from work four Sundays in a row.

Davies disputes this and says that he has records to prove his last absence was the first in over a month. He has missed only seven days over the last year, about average for the employees of the hotel. □

## Nobody can screw it like McDonald's can

**MONTREAL** — A McDonald's restaurant has been granted a temporary injunction against the opening of a gay disco above its Peel Street location.

According to Al Grégory, the Assistant Vice-President of McDonald's in Quebec, the multi-million dollar company requested the injunction, granted August 31 by a Superior Court judge, for reasons which have nothing to do with the "particular style" of the establishment.

"We don't want any kind of disco above our restaurant," Grégory told the Montreal daily *La Presse*. "The noise and vibrations can only inconvenience our clients and hurt our operation."

The promoters of the disco, who have invested an estimated quarter of a million dollars in the venture, alleged discrimination. "There has been a disco here for at least the past 20 years," Dario Crispino, Enzo Crispino and Gilles Lafleur told *La Presse*. "(McDonald's) allowed us to undertake very expensive renovations over the past six months. And now, at the eleventh hour, McDonald's reacts."

"There's only one explanation for this sudden move — they read our promotional material indicating that l'Aéroport du Studio 87 was a new gay disco. That's the reason, and that's called discrimination."

Stuart Russell □

## Serving the master

Earlier this year, both Toronto and Metro Councils asked the Police Commission to state clearly that discrimination on any grounds, including sexual orientation, was unacceptable. In response, the commission issued a vaguely worded declaration of "concern and intent" which avoided any specific reference to sexual orientation. At the time, *TBP* speculated that the commissioners were eager to avoid embarrassing an Ontario government seeking some way to avoid adding protection for gay people to the Ontario Human Rights Code.

Commission chair Phil Givens clarified the issue in an interview in the *Toronto Star* published September 16: "We didn't adopt the wording they asked us to use because the provincial government is currently considering the question," he said. "I feel we're bound by the authority which has overriding jurisdiction, otherwise we'd be embarrassing the people who put us where we are. We are a creature of the Ontario government, and they would just as soon we didn't use those words. We can't serve every master." □



## Attorney General grants meeting, sit-in forces McMurtry turnaround

TORONTO — Negotiations have begun with Attorney General Roy McMurtry to arrange a public meeting with the gay community, and activists are saying the breakthrough, after months of silence from the AG's office, was a direct result of the sit-in in McMurtry's downtown suite.

As reported last issue, seven activists entered McMurtry's office August 20 with the intention of staying put until he met to discuss a set of demands, and a call for an inquiry into the Toronto Police Department. The group said the dramatic move was "the only remaining option," since letters to McMurtry had gone unanswered, and the police commission "ignored or rejected almost every gay demand," even though many of them had been supported by both Toronto City Council and Metro Council.

Some of the concerns which prompted this act of civil disobedience were the prosecution of the gay teacher charged with keeping a common bawdy house, the appeal of the acquittal of *TBP*, the seizure of the Barracks membership list, and the seizure of the NDP Gay Caucus list.

Although the sit-in ended at 11 AM on August 22 without having forced a confrontation with McMurtry, it appears the action impressed the Attorney General with the seriousness of the issues. On August 21, the second day of the sit-in, he broke a two-month silence by writing to Right to Privacy Committee chairperson Brent Hawkes. As well, that

same morning two of his aides, Assistant Deputy Attorney General Archie Campbell and Executive Officer Mark Conacher, met with the seven protesters. Although emphasizing that they were in no way negotiating with the group, they did admit that there had been a very long delay in replying to the expressed concerns of the gay community.

McMurtry's letter, however, turned down every one of the group's demands, and said he could do nothing about matters that were before the courts. He added, "I cannot put it to you too clearly that this is not the way to advance your concerns, or to satisfy me that I am dealing with responsible people."

"But at least," Hawkes said, "we finally got an answer." He replied to McMurtry August 24, and again suggested a public meeting with the gay community. In a letter dated August 31, McMurtry wrote, "I am prepared to hear concerns not related to cases before the Courts," and ended with a not-too-subtle dig at the legitimacy of the petitioners: "We should also like to know who in fact are the persons who would wish to attend such a meeting and whom they purport to represent."

By agreeing, at least in theory, to such an encounter, he has set the stage for an historic confrontation between himself as state representative of law and order, and a group which has seen itself as very much at that system's mercy.

"There was no problem finding topics

**Mincers' revenge:** The seven gay activists who gave Attorney General Roy McMurtry pause for thought ended their sit-in August 22 by making a very unscheduled appearance on a TV phone-in show hosted by Toronto *Sun* columnist Clair Hoy.

Hoy had used his column the day before to denounce what he called a "mince-in" by a group "suffering from a series of imagined grievances."

The sit-in ended at 11:30 AM, Hoy's show started at noon, and Rogers Cable TV studios being just around the corner from McMurtry's office, the opportunity seemed impossible to resist.

Jim McNeil, at the microphone, asked an impassive Hoy, "If black people in this city were to hold a sit-in, would you call it a jigaboo-in?" Hoy replied that blacks were a legitimate minority, but that gay people simply had a "depraved lifestyle, and a serious problem."

John Lee, another of the demonstrators, said, "You have the problem, and your problem is bigotry."



Singing "We Shall Overcome" under police guard, protesters leave the elevator taking them from the 18th floor sit-in at McMurtry's office.

'not before the courts', community spokesperson Peter Maloney told *TBP*. "A Right to Privacy Committee meeting on September 10 outlined a whole range of concerns: the Ontario Human Rights Code, the issue of lesbian mothers, the continuing outrage of police street harassment and police entrapment, the use of charges, such as the bawdy house laws, which are a clear attempt to circumvent the 1969 Criminal Code amendments, and so on. We've communicated this to the Attorney General, and we're waiting for a reply. We hope we can set a date for the meeting sometime this fall."

Community opinion seemed unanimous in crediting the sit-in for the abrupt turnaround in McMurtry's attitude. "There's no doubt in my mind," Brent Hawkes told *TBP*, "that McMurtry's letter was prompted by the fact that there were seven men sitting in his office who appeared to have no intention of leaving. We need more of this kind of thing."

For the six gay men and one straight supporter, the ordeal was clearly a success, but it was just as clearly an ordeal. Grubby and unshaven after 60 hours in a cramped reception area, they were an edgy, angry group when reporters crowded into the stairwell outside the eighteenth floor. That entire floor was still sealed off, and for a short period the seven were in the ironic position of having building security staff try to prevent them from leaving. Ministry officials were adamant about not permitting the media to film the last few minutes of the sit-in, and police officers had to physically prevent the group from opening the door to reporters. One police officer threw a protesting Jim McNeil up against the wall, but was prevented from further violence when the other six surrounded him and noted that

he should be prepared to carry them out as well. The group had to concede defeat on the issue, however, and met the press on the ground floor.

"Successful? It was a good beginning," Jim McNeil said. "We're starting to see that polite procedures don't always work. Now we've got some options."

More than 50 people turned up at the 519 Community Centre that night for a hastily arranged meeting with the sitters-in. "We got more of a positive response than I expected," said Harvey Hamburg. "We've received lots of congrats, and 30 people have signed up for civil disobedience training." For straight supporter Ken Hancock, that Wednesday night meeting indicated the gay community "saw civil disobedience as a credible future tactic. I've been involved in these kinds of actions before and they're often tremendously effective. People in power are really disturbed when citizens take control of their own lives."

A frequent criticism of the organization of the event was that insufficient attention had been given to guaranteeing impressive outside support. All those involved agreed that aspect had been weak — there were seldom more than two people outside the building to alert the public to what was going on. Participant John Lee said the group had learned other valuable lessons from this first-ever effort. "Keep your demands short and reasonable for one thing," he said. "Don't 'blue-sky' bargain. Make sure your lines of communication are not so vulnerable — we had no way of talking with anyone on the outside. Get closer to the real target. And take in better sleeping equipment — we had lots of food, but I would have given anything for ear plugs and a sleeping mask. They never turned the lights out once."





One of the disturbing aspects of the whole affair was the fact that, though the event had been planned in great secrecy, the police were ready and waiting when the group arrived, and only luck secured them a place near where they wanted to be. "We have information from the inside that the AG's office knew a week ahead of time what was going to happen," John Lee told *TBP*, "but we understand that their information was vague as to the exact date. They weren't quite ready for us in fact — I've been told they were actually in the process of putting in additional security, and there were supposed to have been detectives on the ground floor as well as the 18th."

The newly enlarged group will continue to meet, and plans to circumvent the possibility of detection by selecting a locale only hours before any future act of civil disobedience.

Gerald Hannon □

## Fire destroys library, cops suspect arson

**SASKATOON** — Arson is suspected as the cause of a fire which caused about \$10,000 damage to the Saskatoon Gay Community Centre in the early morning hours of Tuesday, September 4.

The fire, discovered by a police officer walking the beat, was apparently set in the club's sound booth after the arsonist piled the area with books and other materials from the centre library. The sound system and the entire library were destroyed in the blaze, which was extinguished by fire fighters in less than an hour.

Not deterred by the damage, which was almost entirely covered by insurance, the Centre re-opened September 15.

Police are continuing the investigation, and so far no arrests have been made. Spokespersons for the centre indicated that there is at least one suspect under investigation. □

## Add gay protection says Alberta group

**CALGARY**—The Alberta Lesbian and Gay Rights Association (ALGRA) has urged the Alberta Human Rights Commission to recommend that the government add sexual orientation to the province's human rights legislation.

In a well-documented brief presented August 2, ALGRA argued that homosexuals must have recourse to law to combat anti-gay discrimination. Currently, the commission will undertake only informal investigations. The files from such cases, however, cannot be examined (even by the complainant) nor formally acted upon because the commission does not have the legislative mandate to do so.

The ALGRA brief was received by Commission Chairperson Dr Max Wyman, who has previously spoken in favour of such an amendment. Wyman, who is scheduled to retire October 31, said that he was unable to speak for the stance any future commission might take.

Russ Congdon □

## Women's running conference

News analysis by Ellen Agger and Dorothy Kidd

Lesbianism took the inside track at the First National Women's Running Conference in Cleveland, Ohio May 4-6 of this year. The inclusion of a workshop on "lesbianism & sports" almost scared off the principal financial backer, Bonne Bell. Not to mention some members of the local organizing group. But in the end, both the workshop and the conference were a tremendous success for women from all across North America.

Women were barred from many distance races as recently as 1972, and still have no events in the Olympics longer than 5 kilometres. Thousands of women are now racing in all events up to one hundred miles. Hundreds of thousands more are taking to the streets to regain their physical selves.

Many of this growing number of women runners are lesbian. But as women are only recently taking over the streets to run, so too, the visibility of lesbian runners is very new.

Partly because our involvement is so recent, lesbians have not been as "out" in running as in some other sports. Team sports like softball, basketball and ice

hockey — especially in the schools — have attracted many gay women who want to meet each other to develop their physical potential without interference from either approving or disapproving men. Athletes in individual sports like running are more in the limelight, and many women, both lesbian and straight, have backed away from developing their full potential in them because of the threat of being labelled "tomboys," or ultimately, "dykes." This fear of isolation has stirred up a lot of tension and division among gay and straight athletes.

These problems made it very important to include the lesbian workshop in the conference. It was not only a chance for lesbians to get together, it was also an opportunity for all women to find out the ways that their problems were similar. And that was exactly the spirit of the workshop.

One of the largest workshops at the conference, it was attended by 150 women, both gay and straight. Discussions ranged from the difficulty of meeting other lesbian runners, and the fear of coming out in their running clubs, to the



common problems of all women runners — finding the time to run, being unwelcome in mostly-male running clubs, being embarrassed or hassled on the street and facing the threat of rape.

The most crucial discussion at the workshop was about Bonne Bell's attempt to discriminate against lesbian runners. This discussion was opened by women from Wages Due Lesbians in Philadelphia, who led the workshop. They tied in the needs of lesbian runners to those of other women, and talked about the need to deal with "lesbian baiting."

Then many straight women spoke out about how Bonne Bell could just as easily have tried to stop any of the other "special interest" workshops — the one for mothers, or Black women, or....

At issue was the control of the conference agenda and who would define the needs of women runners. Would it be Bonne Bell or the women who organized and attended, this, the first bi-national event of its kind?

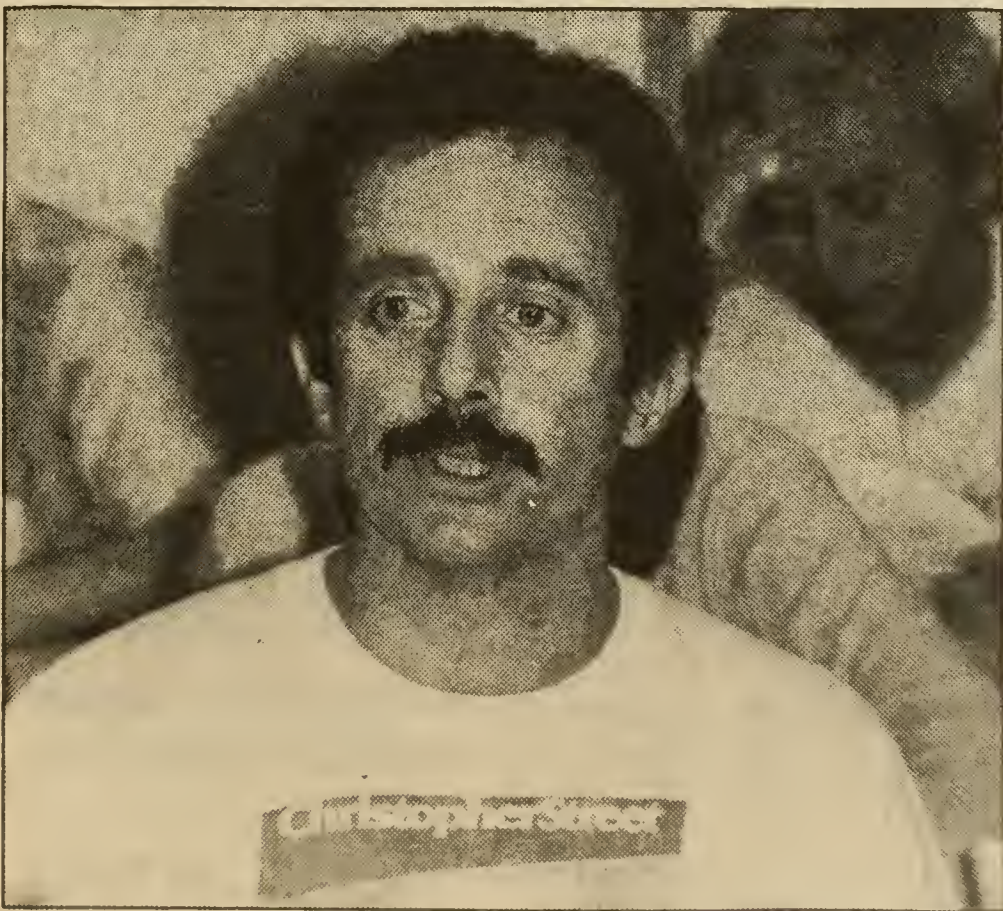
Money was also at stake! The organizers were unable to get much financial support from any of the companies that have been investing in and profiting from the running boom. Many said they would "wait and see" if we were "successful" before contributing.

It was after contacting women from Wages Due Lesbians in Toronto and Philadelphia who chose to stand their ground, that the organizers refused Bonne Bell's demand to drop the workshop from the agenda. And we won! Bonne Bell agreed to underwrite the cost of the conference. It was a victory for all the women who attended the conference from as far afield as California, Canada and New York, but it was a special victory for lesbian runners.

There is now a lesbian caucus within the North American Network of Women Runners, which will have input into the network newsletter.

For more information, and subscriptions to the Toronto Women Running newsletter, write to:

Toronto Women Running  
723 Bloor St West, Apt 1  
Toronto, Ontario



**The man behind the voice:** for more than 4,500 callers every week, Toronto's Harvey Hamburg gives the details on everything from who won the last gay baseball game, to the time of the next self-defence meeting, to an announcement of an upcoming lesbian concert. Harvey tells it all, at a breakneck speed sometimes, on 923-GAYS, the weekly recorded telephone message he started in October of 1977 and has edited ever since. Harvey resigned September 1, however, to devote his energies to a new project, Gay Community Appeal of Toronto.

"It's been the most successful thing I've done," Harvey told *TBP*. "It's still working to the vision I had of it: that it become a listening post for large numbers of gay people. They can get information on an immediate basis simply by dialing a number. For a lot of people still in the closet, it's the safest possible way of contacting their community. A lot of people have come out that way and told me about it later."

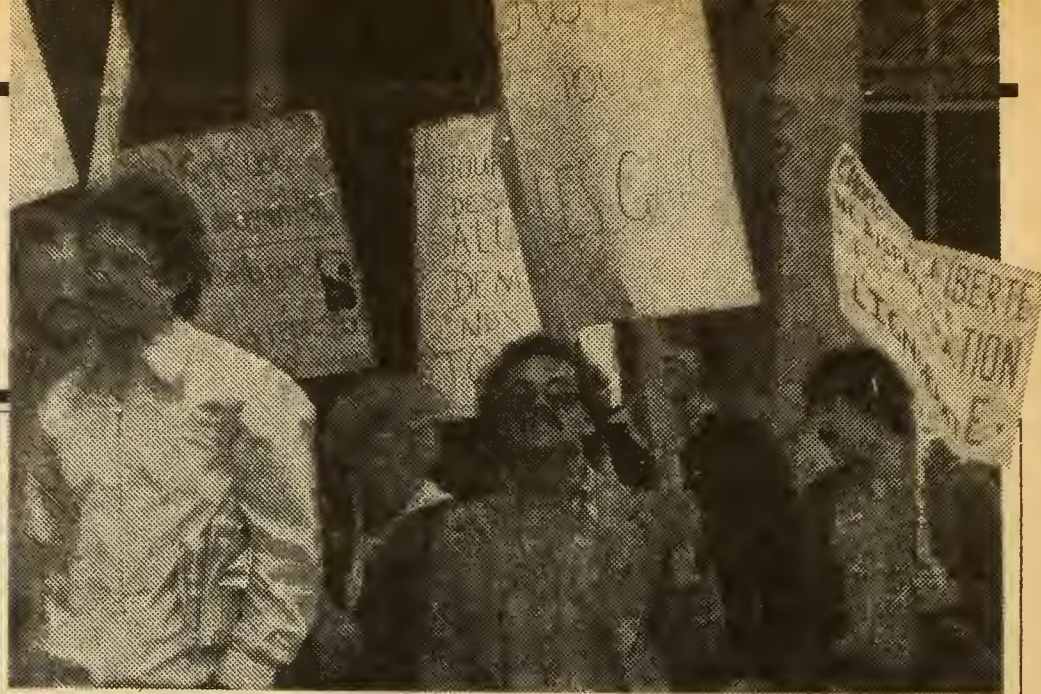
Harvey will be replaced by Jim McNiel, 23, an anti-nuclear activist involved in the counselling service, Toronto Area Gays (TAG). 923-GAYS is funded by the organizations who make use of it, and by donations from the community at large.

### Got a hot news tip?

If you have a lead on a news story, and the community should know about it, give us a call. Confidentiality guaranteed.

**TBP NEWSLINE: 863-6320**





**Protest to the pulpit:** About 25 gay activists picketed Montreal's Palais de Justice August 15 in support of a court motion scheduled to have been heard that day between the Montreal Catholic School Commission (CECM) and the Association pour les droits de la communauté gaie du Québec (ADGQ). The hearing was postponed until September 10, however, and postponed again on that date. It will probably be heard later this month.

The legal confrontation will be a precedent-setting test of the scope of Québec's Charter of Human Rights and Freedoms. At issue is whether the CECM has the right, because of the religious convictions of Roman Catholics concerning homosexuality, to refuse to rent space to a gay organization. The conflict arose January 25, 1978 when ADGQ attempted to rent CECM facilities for a conference.

Although a Human Rights Commission inquiry originally upheld ADGQ's complaint, the decision was overturned on appeal. ADGQ's motion will now be heard before the Quebec Superior Court.

Information as to the date of the hearing can be obtained at (514) 843-8671.

## Status of fellatio, masturbation to be tested in Winnipeg cases

WINNIPEG — Defence lawyers for two of the 12 men charged in incidents involving sex between juveniles and adult men have attempted, so far unsuccessfully, to have charges against their clients quashed on the grounds that fellatio and masturbation are not offences in Canada.

Walter Fox, lawyer for CBC broadcaster Allen Spraggett, argued August 14 that masturbation, the basis for one of the charges against his client, is not an offence under Canadian law. Similarly, the lawyer for accused Winnipeg businessman Arthur John Arkin attempted August 15 to have charges against his client quashed on the grounds that fellatio is not a crime. Provincial Judge Ian Dubiński ruled in both cases that the charges were valid and properly laid.

The two lawyers are seeking review of the decision in the Manitoba Court of Queen's Bench.

The trial, on two counts of gross indecency, of former Winnipeg Free Press publisher Richard Malone took place September 4 and 5. Defence lawyer Frank Allen submitted a transcript of testimony from Malone's preliminary hearing in July, rather than recalling witnesses.

At the preliminary hearing a juvenile testified that he had met Malone at a party and went home with him. The youth, who was 14 at the time, said that he blew Malone while another juvenile watched. Another youth testified that he phoned Malone a few months later from his home in Flin Flon and asked him to come see him. The RCMP had Malone, who was on bail on the first charge at the time, under surveillance. A plain-clothes mountie, posing as an airport employee, gave Malone a ride to a hotel on

his arrival in Flin Flon. The RCMP later raided the hotel and found Malone and the youth nude in bed.

Defence lawyer Allen argued that the youth were "men of the street" who knew exactly what they were doing. Allen said that the boys had been sexually involved with at least 30 or 40 men prior to Malone's arrest.

There is no question in the trial that the sex was fully consented to by all parties involved. Crown Prosecutor Doug Ambra is attempting to show that, although the youths were sexually experienced, they were influenced by Malone's wealth.

Judge Arthur Conner remarked during the trial that he found himself in an anomalous situation because of the discrepancy in the age of consent laws for heterosexuals and homosexuals. He further remarked that the case would probably never have been brought to trial if it had been a heterosexual situation.

Malone has pleaded guilty to one charge of buggery and one charge of attempting to obstruct justice. In relation to the latter, according to Malone's lawyer, the three juveniles did not want to testify against Malone since all the sexual activity had been mutually desirable. The crown, however, was going to force them to testify. They therefore approached Malone, asking for money in order to leave the city to avoid testifying. Malone supplied them with cash and was subsequently charged with obstructing justice. He will be sentenced for these charges at the same time the judgment comes down on the two charges to which he pleaded not guilty. Judge Connor will present his judgement October 2. □

## AGE to publish city voting analysis

TORONTO — The Association of Gay Electors (AGE), the newly formed electoral monitoring organization, will release its first report within the month. The announcement was made at the annual meeting held September 19 at the Church Street Community Centre.

Alderman Allan Sparrow addressed the meeting, and stressed the importance of various communities forming their own organizations in order to influence politicians directly. "Some politicians have been consciously trying to isolate certain minorities," he said. "Blacks are getting the brunt right now, gays got it a few months ago, and Asians may be next."

Tom Warner, veteran activist elected as AGE's first president, told *TBP*, "Our first report will be an analysis of the voting records of city, borough and Metro politicians on gay rights and police issues."

AGE was formed to monitor the performance of politicians at all three levels of government in the Metro Toronto area. All literature must be approved by a Fairness Committee, composed of members of the major political parties. □

## Board denies booze, Hot Affair cancelled

TORONTO — A September 15 fund-raising dance for the Right to Privacy Committee (RTPC) was cancelled after a liquor licence was denied in an apparently arbitrary decision by the Liquor Control Board of Ontario (LCBO).

The dance was to be the second "Hot Affair" sponsored by the Lambda Business Council for the RTPC. The first, held May 26, earned \$1,300 for the defence of those charged as keepers after the raid on the Barracks bath last December. There was no problem obtaining a licence for the first "Hot Affair" when a routine application was made by the liquor salesman on behalf of Lambda and the RTPC.

It seemed the LCBO would follow the same procedure until Lambda president

Michael Laking received a call September 10 requesting a covering letter. Laking delivered the letter personally, and was assured by LCBO personnel that there would be no problem.

The next morning Laking was contacted again and asked to produce proof that the RTPC was a registered non-profit organization. The official also demanded a copy of the charter and by-laws of the Business Council.

Laking pointed out that a registered charity number had not been necessary previously (the RTPC is not registered), and that the licence had been granted on the basis that the RTPC was a community organization. After questioning Laking further about the RTPC, the LCBO official promised to consult the Board and phone back.

Laking was informed September 13, only two days before the scheduled event, that the LCBO did not feel the dance would benefit "the community as a whole" and that the permit would be denied.

The Council and the RTPC are demanding an inquiry into the decision. □

## Disco owner guilty in dance-ban case

MONTREAL — The owner of Le Zodiak, a Rimouski disco, has admitted that he violated the Quebec Charter of Human Rights and Freedoms in not allowing two men to dance together in his club (*TBP*, September).

Owner René Julien admitted as true all the facts outlined in the complaint filed by Alain Bouchard and Lévi Bérubé with the Commission des droits de la personne (CDP — Human Rights Commission).

In late August, the commission concluded that the men's complaint was well founded, and they had been discriminated against on the basis of sex (female couples were dancing together at the time), sexual orientation, and the refusal to offer services (dancing) generally offered to the public.

The CDP is presently studying what would be appropriate compensation in this case.

Stuart Russell □

## City defeats move for cop patrol of park

VICTORIA — A police move to initiate motorized patrols through Beacon Hill Park was countered August 14 by City Council's Parks Department.

Police had asked the Parks Department to reopen a laneway running through the southeast corner of the park in order to allow better patrolling of the area. The Lane became a popular cruising spot after it was closed to traffic following a fatal accident in 1972.

According to police reports, there have been four reported robberies since January, 1978, and six reports of "indecent acts" with children of both sexes in 1979. Increased traffic and stepped-up police patrols would, it was hoped, deter the high frequency of exhibitionism, molestation, and robbery.

The police recommendation was covered by *The Daily Colonist*, one of Victoria's two daily newspapers. The article was headlined "Police blame park crime rate on gays."

Neil Lindquist, of Victoria Gay Information Services, called the article "sensationalistic and inflammatory." In a letter

to the *Colonist*, he stated, "The article not only exaggerates the number of incidents, but also fails to distinguish between the homosexual as actual victim of a crime, and the homosexual as the perpetrator of an illegal act. Lumping the two together as part of a 'homosexual crime problem' is an extreme case of blaming the victim."

Mayor Michael Young supported the police move, claiming "I've read police reports, and if we have a similar situation elsewhere in the city, we're in big trouble."

Alderman William McElroy, however, felt police patrols would have little effect. After investigating police reports, he found that only two or three of the incidents in question had occurred in the area of the park crossed by the lane.

McElroy also objected to insinuations that gays were molesting children in the park. "Cases of child molestation are usually by heterosexuals, for one thing, and usually by a relative or close family friend," he said. "The whole thing just doesn't wash."

At its August 14 meeting, the Parks Committee decided not to reopen the lane.

Ric Langford □



## Group home awaits judgment

TORONTO — Final submissions were presented September 14 before the Day Nurseries Review Board in the matter of Tri-Aid's application to be registered under the Children's Boarding Homes Act. Tri-Aid House is a group home offering a residential care facility to young gay people. The Ministry of Community and Social Services had served Tri-Aid with a notice of intent not to register it as a children's boarding home.

As reported last issue, Tri-Aid appealed that decision to the Day Nurseries Review Board, and four days of hearings were held in August under the chairmanship of Donald Bellamy, a sociology professor at the University of Toronto. The government was alleging that the home would be operated in "a manner which is prejudicial to the safety or welfare of children," and bolstered its case by citing numerous objections to the gay-positive environment in the home. Expert witnesses appeared on both sides, and ministry lawyer Rosemary McCully attempted to paint a picture of a gay community obsessed with sex and drag shows, and eager to draw ambivalent, troubled young people into its clutches.

Tri-Aid lawyers John Higgins and Margot Hallman were able, however, to draw statements from all witnesses, including the ministry's, as to the great need for the special services offered by Tri-Aid, but government witnesses insisted that the needs of gay young people could be met only "in a heterosexual environment with recognized social workers."

The hearing reconvened September 6 to hear testimony from Tri-Aid secretary Karsten Kossmann and volunteer social worker Bob Tremble. Much of Kossmann's testimony documented the bureaucratic manoeuvring which delayed consideration of Tri-Aid for group home status for over two years — the organization had first applied in July 1977.

The statement which garnered the most publicity, however, was his assertion that the senior provincial official in charge of children's services, Judge George Thomson, had told Tri-Aid's board of directors during a meeting that "We want to see this thing operating." Observers noted that it hardly bolstered the government's case to have its own officials supporting Tri-Aid's proposal.

Staff social worker Bob Tremble's testimony was largely devoted to outlining and defending the home's programme and activities. He emphasized that it was not for people with serious psychological problems, but had been developed to take young people in crisis and help them make the transition to independence. "What's different about Tri-Aid," he said, "is that we're willing to accept kids whom referring agencies have characterized as gay, and provide an accepting milieu not found in other agencies."

He also outlined Tri-Aid's attempts to comply with a ministry suggestion that the house engage an advisory board to monitor activities. So far, he said, Dr Susan Bradley, Grant Lowery, June

Callwood, Judith Golden, Jules Brozovsky, and Margot Hallman had all agreed to participate on such a board.

To lawyer McCully's suggestion that the proposed board represented people with no decision-making power offering "vague commitments," Tremble retorted that commitments from prominent people with reputations to guard could not be called vague. "We could hardly function if we were disagreeing with our own board," he added.

Counsel for both sides placed written submissions before the tribunal September 14, and a decision is expected before September 27.

The ministry's submission, a 40-page document, was emphatic in its insistence that a group home for gay young people could not be run by openly gay staff: "The Board should consider whether or not the registration of an operation such as Tri-Aid, operated by homosexuals for children with sexual orientation problems, would be to encourage and acquiesce in the practice of homosexual behaviour."

Some of the allegations, in fact, were close to being slanderous — the brief noted in passing that it was a practice "of Tri-Aid to sexually excite youths in the presence of staff," and to take the young people to sexually exciting movies. "Both allegations are ridiculous," Kossmann said.

TBP asked Kossmann what would happen if Tri-Aid lost the case. "We don't intend to give up," he said. "We'll meet with ministry officials, and ask them specifically what we have to do to be registered and we'll work towards it. We'll continue to offer what service we can on a volunteer basis, even though it's costing us a lot of money. We don't intend to go under."

Gerald Hannon □

## WARNING

TORONTO — Police may be increasing their surveillance of the popular cruising area known as Philosopher's Walk, the area surrounded by the Royal Ontario Museum, Varsity Stadium and Trinity College. Several people have called TBP over the last month and reported similar incidents of entrapment and arrest.

The cases usually involve two plainclothes police officers hiding in the bushes. In at least one incident they were mistaken for queer bashers.

In one case which has come to TBP's attention, the charged men say they were only kissing when the police arrested them.

As we go to press, a man charged, along with three others, with counselling to commit gross indecency, told TBP he walked to a car with a man who had said to him, "I could really use a good hand job." When they got to the car, the man who suggested the hand job produced a badge, arrested the other individual and charged him with counselling. As reported in the last issue of TBP, the police are using the novel charge of counselling since it does not require that any physical contact take place. □

# John Damien is being bled dry

Since 1975, the people John Damien is suing for reinstatement and damages have tried to suck all the life out of his case. Expensive delays and endless appeals and maneuvers have all helped to drain the financial and physical resources of John and his supporters. Nearly \$50,000 and five years later, the legal case is only now **nearly** out of the pre-trial proceedings.

The latest outrage is that in June, John was faced with a bill of nearly \$2,500 awarded against him by the courts. This figure represents the costs of the Ontario Racing Commission in John's suit against the Ontario Human Rights Commission, a suit which he was forced to drop in 1976. The ORC was not even named as a party in that suit; it **demand**ed to be included! Otherwise, as a creditor, the Racing Commission could have blocked progress in the suit against it. This large and unexpected expense has left perilously little in the Legal Defence Fund for current and future costs.

The issue — job security for lesbians and gay men — is too important to let our efforts slacken now. We — and John — have far too much time, energy and money invested in his case not to see it through to victory.

John's case has survived and progressed largely because of the generous contributions of you, his supporters. No donation is too small to count; each has been a drop of new blood that has helped to keep the case alive. If we'd had to rely on the larger contributions alone, we'd never have made it this far. **Please contribute today.**

## Help give John a transfusion!

Your contribution is tax-exempt and will be used only for legal expenses. Cheques should be made out to **Defence Fund, The John Damien Foundation**, and mailed with this form to **The Committee to Defend John Damien, Box 608, Station K, Toronto, Ontario M4P 2H1**. Thanks.

Amount enclosed: ☐ \$5 ☐ \$10 ☐ \$15 ☐ \$25 ☐ \$50

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Code \_\_\_\_\_



## German and French meetings strengthen gay movement

MARSEILLES — A national gay conference held here the third week of July has resulted in a consolidation and coordination of gay groups across France. The Marseilles activities, attended by 300, brought together a broad spectrum of groups from more than 20 French cities. "We wanted to get the movement out of the rut it's in," said Jacques Fortin, spokesperson for the Marseilles Homosexual Liberation Group (GLH) which hosted the conference.

Although gays are organized in most of the larger French cities, the movement has been divided and unable to respond nationally to cases of repression, or to co-ordinate a country-wide campaign for gay rights. While the older established organization Arcadie has taken a generally "respectable" homophile stance, the more radical GLHs which have sprung up across the country have never achieved a national organization.

The Marseilles group is considered one of the most successful of the GLHs. Although the local university authority reneged on its commitment to provide housing for the summer delegates, support from the municipal government and the city's mayor testified to the progress gays have made in the southern coastal city.

The week had its festive side. "Living together for a week was also important," said Fortin. "For us, that's another way of helping the movement advance."

A thousand people attended the conference dance and 2,500 showed up at the final gala celebration.

Several co-ordinating bodies were formed as a result of the week's discussions. An Emergency Anti-Repression Committee will co-ordinate an immediate response from GLHs across the country. Another group will draw up a manifesto to be used in a campaign to

repeal French anti-gay laws. A third collective will attempt to organize gay teachers on a national basis, while a group in Brest will begin the work of developing policy on child-adult relations.

Most of the delegates to the conference were men. A group of seventy lesbians, however, held a less formal get-together in the countryside.

Meanwhile, German gays were participating in Homolulu Week, organized in Frankfurt by the German National Gay Coalition (NARGS). Attended by more than a thousand, Homolulu was the first major event organized by NARGS since its success in having cases of gay oppression recorded at the Russell Tribunal's hearings on repression in West Germany last year.

German gays have recently been alarmed by reports that the police are compiling a "Pink List" of personal data on all known homosexuals. Although the focus of Homolulu was to protest such anti-gay activities, delegates took in films, theatre, and a concert by the gay rock group Hot Peaches. A workshop discussing child-adult relationships was led by members of a commune made up of pedophiles living together with children.

On Saturday, July 28, a demonstration of two thousand people wound through downtown Frankfurt. The parade, led by a truck thundering disco music, was the largest gay demonstration in Germany since the war, and received national media attention.

Like the Marseilles activities, the German conference was seen as significant in that it brought together the different tendencies of this country's movement. German gays have been divided on both political and regional lines since 1973, and NARGS is the first group to attempt development of a national voice for German gays. □

## March on US capital gains momentum

WASHINGTON, DC — Responding to a groundswell of support for the October 14 Gay Rights March on Washington, a number of national gay organizations have reversed earlier positions and have now endorsed "the national gay rights event of the decade."

The National Gay Task Force (NGTF), the Gay Rights National Lobby (GRNL), and the Metropolitan Community Church (MCC) all have issued strongly worded statements urging their members to support the march.

According to NGTF Co-Executive Director Lucia Valeska, five NGTF observers who attended the July planning conference in Houston were impressed by the national network which had been established by march organizers. The Task Force was also pleased by the diversity of the 200 representatives attending the Houston meeting, 50% of whom were Third World women and men. In connection with the march, the NGTF will launch a national "Petition the President" campaign requesting President Carter's vigorous and public support of gay rights.

The GRNL endorsement called on those with reservations to put them aside: "Those that have looked at the March with a jaundiced eye because it might be too militant should look at it from a different perspective. It is an effort for citizens to seek redress from their government. As such, it is truly in the best American tradition." Following the march, the GRNL will join with the NGTF and the Third World Caucus to organize a National Lobbying Day on October 15.

Boston MCC Pastor Edward Hougan attributed his church's new position to the fact that "Troy Perry (the founder of MCC) was getting involved quite heavily in it so it would have been very surprising if the church as a whole hadn't gone along with his lead."

Another important endorsement came from the National Organization for Women. "At a time when the radical right is becoming increasingly reckless in their attack on minorities, it is crucial that NOW and other civil rights and feminist groups join together in sending a clear message that we will not allow any group of people to be scapegoated, that human rights are indivisible, and that the struggle for lesbian and gay rights has strong support and is a political movement to be reckoned with," said Arlie Scott, NOW vice-president.

The march endorsers now include the New American Movement, Washington mayor Marion Barry, and attorneys Flo Kennedy and William Kunstler. □

## Framed lesbian acquitted of charges

HOUSTON — An attempt to close a runaway children's shelter which employed a lesbian counsellor has failed.

A police officer "out to make a name for himself," according to Family Con-



Family Connection's Carl Boaz and Sue Bennett

nection Shelter's Director Carl Boaz, began to investigate the home after he learned that counsellor Sue Bennett was a lesbian. Bennett and three male counsellors were subsequently arrested by Houston police and charged with sexual indecency with minors.

Charges against one of the men were later dropped, and the other two were acquitted after it was revealed that police and District Attorneys had encouraged the boys involved to make false statements.

The jury took only twenty minutes to acquit Bennett of all charges despite the prosecution's attempts to emphasize the fact that she was a lesbian.

During the nine months between the arrests and trial, the Family Connection Shelter lost thousands of dollars in financial aid. Bennett, who had been suspended after her arrest, has now returned to work, but a fund established for her defence is still heavily in debt. □

## Military strengthens anti-gay regulations

WASHINGTON, DC — The US Department of Defense has proposed new regulations to strengthen the prohibition against lesbians and gay men in the military.

The new regulations were drawn up after a pro-gay ruling was handed down by the US Court of Appeals in late 1978 in the cases of Air Force Sergeant Leonard Matlovich and Navy Ensign Lawrence Berg (*TBP*, February). The court ruled that homosexuality alone was not sufficient cause for discharge according to existing regulations. The Defense Department is appealing the decision.

The proposed regulations would label same-sex marriages as "aberrant sexual acts." Such acts, along with "homosexual acts," and even "homosexual tendencies" would all become sufficient grounds for involuntary separation from the forces. "Any form of homosexuality is incompatible with the best interests of the military services," according to Pentagon sources. □

**Taking back the night:** Five thousand white and Third World women marched through central Boston the evening of August 18 protesting violence against women. The march began at three separate points in the city in order to allow women to march through their own communities. In her speech, organizer Gail Sullivan told of the murders and rapes which have taken place during the past year. "Women of colour have been particularly subject to acts of violence. Those of us who are lesbians are subject to violence because of our sexual preferences. The legal system betrays us constantly." A half dozen local committees against violence against women have been set up in Boston communities over the past year. □





## Bigot's anti-gay bill reaches US Congress

WASHINGTON — A National campaign to oppose gay rights has begun in the US Congress.

Georgia Democratic Congressman Larry McDonald introduced an anti-gay resolution into the House July 24 at the behest of Christian Voice, a fundamentalist anti-gay lobbying group. The resolution, which has been referred to the Judiciary Subcommittee on Constitutional and Civil Rights, is an attempt to counteract the National Gay Rights Bill which is being sponsored by forty-six congressmen. The pro-gay bill was introduced last spring on the initiative of the Gay Rights National Lobby (GRNL).

McDonald's bill calls on Congress to affirm that "It is unequivocally clear that consensual sodomy and other homosexual acts should never be accepted as legitimate in this Republic, nor should the class of individuals who advocate such conduct gain special consideration or protected status under law." Gary Jarmin of Christian Voice said that employers "must have the right to fire homosexuals."

The fact that McDonald was unable to find any co-sponsors for his bill is considered a setback for Christian Voice. This is the first specifically anti-gay resolution to be introduced into Congress since the McCarthy witch hunts of the early 50s.

According to Steve Endean, Executive Director of GRNL, the McDonald bill will probably die in subcommittee. He felt the real danger is that it will be used to promote "anti-gay sentiment around the country and to stop the progress of our civil rights struggle." Endean expects that fundamentalists will use the bill as an excuse to flood the offices of Senators and Congressmen with mail opposing gay rights. GRNL has called on gays to begin a counter write-in campaign.

Two other anti-gay lobbies, "The Moral Majority," and "One Nation Under God" are being formed by revivalist sects in Virginia. The groups have jointly called for a national anti-gay march on Washington for April 29, 1980. They say it will be attended by one million people.

"They have an incredible network of churches," said Endean. "My sense is that the real danger is the linking up of all the various anti-gay fundamentalist organizations." Christian Voice is considering supporting the proposed April march. □

## TV station to bleep fundamentalist flak

NEW YORK — A New York coalition which includes members of the Gay Activists Alliance, Gay Atheists, and gay churches has succeeded in silencing the rabid anti-gay attacks of fundamentalist preacher James Robinson.

The management of WOR-TV informed the James Robinson Crusade Production Co that all future attacks on gays would be "bleeped" out of the regularly scheduled programme, and

threatened to take it off the air if the attacks continued.

The programme was off the airwaves for five months in Texas after complaints by the Dallas Gay Political Caucus. It has since been rescheduled, but only after Robinson agreed to allow the station to preview each programme.

The sermons are carried on 93 stations coast to coast. In one sermon the preacher quoted articles from the *National Enquirer* describing how gays prowled the streets of Los Angeles looking for young boys. He told his audience that the case of John Gacy (charged in Chicago with the murder of teenage boys) was "commonplace and it's going to get worse." □

## Attack on dyke bar gets cop convicted

SAN FRANCISCO — A jury has found police officer Daniel Marr guilty of battery for his attack on Alene Levine, an employee of the lesbian bar Peg's Place. The charges against Marr were laid after a group of drunken men, including Marr and at least one other off-duty cop, invaded the lesbian bar March 30, shouting "Let's go get the dykes."

After the trial, Tom Steel, Levine's attorney, said, "No one here can remember another time in our city when a cop was convicted of beating up a lesbian." Steel attributed the conviction to the "tremendous pressure exerted by the entire gay community."

Another police officer involved in the attack has not yet been prosecuted, and according to Steel, the District Attorney is seeking a compromise between the gay community's demand for justice and the police department's expectation that it will continue to be immune from prosecution.

It is expected Marr will be suspended from the police force. He has also been accused of beating a pregnant black woman and two gay men. □

## Sick gay Swedes find quickie "cure"

STOCKHOLM — A large group of gay men and women here recently phoned in sick to their employers, reporting that they felt ill with "homosexuality." The protest moved the Swedish State Health Board to reverse its long-standing classification of homosexuality as an illness. Furthermore, the Board agreed to destroy all records of individuals classified as afflicted with this "disease."

The successful protest was organized during the fourth annual International Gay Liberation Week held in Stockholm the week of August 31. As a highlight of the week, 1,500 lesbians and gay men paraded through downtown Stockholm. Concerts, films and a debate with representatives of all five of the country's main political parties were organized by the Riksförbundet för Sexuellt Likaberallegande (RFSL). The RFSL, Sweden's leading gay organization, is recognized as a non-profit organization by the city of Stockholm. □



photo: Susan Fleischmann, GGN

## Rabbis fail to block conference in Israel

TEL AVIV — Orthodox Rabbis in the United States and Israel failed in their attempts to block the Fourth International Conference of Gay and Lesbian Jews.

The Israeli gay group, the Society for the Protection of Personal Rights, had scheduled the conference to begin July 19 at the Kibbutz Ma'ale Hahamsha. The kibbutz, however, withdrew its commitment to host the gathering after the rabbis threatened to revoke the kosher certification for the kibbutz's guest house and candy factory. Similar pressure forced a Tel Aviv hotel to refuse the conference. Not satisfied with these efforts, the rabbis also attempted to have Israeli airline El Al cancel the flight reservations of New York delegates.

The meeting took place, however, although it had to be held at a secret alternative site.

About 100 delegates from Israel and

abroad attended the conference, and a July 20 demonstration, supported by Israeli feminists, received national media coverage.

The conference supervised the planting of 3,000 trees in the Negev Desert on behalf of gay synagogues in England, France, Australia, Canada, and the US. After learning of the project, conservative Jewish and Christian leaders denounced "the homosexual forest in the Holy Land."

Ne'imim V'Na'amot, a new gay and lesbian group, emerged from the conference, and spokesperson Ilana Weinstein commented that, "This International Conference, together with the anger generated by the actions of the rabbinate, have acted as a catalyst to weld together men and women, to join us to our sisters and brothers all over the world, and to open the eyes and minds of the feminist movement in Israel." □

## Doctor finds "cure" for West Indies' gays

PORT OF SPAIN — A Trinidad psychiatrist, Dr Ibrahim Hosein, has claimed that almost 12% of the male population of the West Indian republic of Trinidad and Tobago is gay.

Hosein's estimation that more than 80,000 of his countrymen had "shared sexual relationships with another man for at least three years" sparked front-page headlines in the national press.

The doctor also revealed that men are being "treated" with aversion therapy by local psychiatrists. Hosein claims he has achieved a 30% success rate in "curing" male gays, and added that homosexuality, accompanied by agitation, depression and sometimes suicide, was a significant cause of marriage breakup. The doctor's findings on lesbianism are expected to be made public shortly.

Meanwhile, the Roman Catholic Bishop of Bridgetown and Kingstown in Barbados has told islanders that homosexuals have the right to love and to be accepted by Caribbean society. Speaking during his monthly radio broadcast, Bishop Anthony Dixon declared that "Homosexuals who have been the victims of prejudice and discrimination have a right to be integrated into society." □

## Silenced Finns claim UN rights violations

HELSINKI — A submission charging the Finnish government with discrimination against its gay minority and subsequent violation of the United Nations Human Rights Charter has been delivered to the UN Human Rights Committee in Geneva.

Submitted by SETA, the Finnish Organization for Sexual Equality, the report argues that the law curtails the freedom of speech of Finnish gays in the same way that the South African apartheid laws make it illegal for blacks to affirm their equality with whites. The UN committee has already condemned such laws in South Africa.

Although homosexual acts are no longer a criminal offence in Finland, Law RL 20:9:2 makes it illegal to discuss homosexuality in public except in a negative manner. Finnish legislators argued that, "The general decriminalization of homosexual acts may easily lead to wrong conclusions about attitudes toward homosexuality." According to legislators, homosexuals should be made to feel that their orientation is a "pathological deviance." This view is supported by the country's Lutheran State Church.

The Finnish Broadcasting Company was recently prosecuted and censored for allowing a psychiatrist to report that the American Psychiatric Association had removed homosexuality from its classification of mental disorders. The law even makes illegal the publication of scientific research on homosexuality which does not give a negative picture of gays. □

### International News Credits

*The Blade* (Washington, DC), *Gay Community News* (Boston), *The Sentinel* (San Francisco), *Gay Activists Alliance* (New York), *Youth Alternative* (Washington, DC), *Bay Area Reporter* (San Francisco), *Montrose Star* (Houston), *Gay News* (London), *le Gai Pied* (Paris), *Doug Nicholson* (Sweden), *International Gay Association* (Dublin), *SETA* (Finland).



# 1929: ROUND ONE

*That seems to be the haunting fear of mankind —  
that the advancement of women will sometime, some way, some place,  
interfere with some man's comfort.*

Emily Murphy

*Fifty years ago this month, the Lord Chancellor of Great Britain declared that, contrary to an earlier decision of the Supreme Court of Canada, women were legally "persons" and could therefore hold public office. A bizarre event indeed, reminiscent of the medieval deliberations about whether or not women had souls. Is it really a cause for celebration? As the article below argues, this legal landmark did not bring with it any real changes in the way Canadian women live. And yet, it was significant in that it opened the doors of government and the judiciary to women. It is a suitable occasion to commemorate if only as a reminder of the astounding misogyny that prevailed at the highest levels of the Canadian establishment only fifty years ago.*

*We have chosen to mark the fiftieth anniversary of Canadian women's "personhood" with a special feminist issue of TBP, and the following article, written by Peggy McDonough and designed by Louise Azzarello both of Canadian Women's Educational Press (a Toronto feminist publishing house), provides the necessary herstorical background.*

**A** struggle led by five Canadian women ended in victory on October 20, 1929, when women were formally declared "persons" under the British North America Act.

The roots of the conflict date back to the Alberta courtroom of Judge Emily Murphy, the first female police magistrate in the British Empire. Her appointment had followed a successful petition to the Attorney General requesting that cases involving women be tried in a women's court. On her first day presiding in this very court, a male lawyer had challenged Judge Murphy's authority based on the fact that under the BNA Act, women were not "persons." In fact, according to British common law of the time, a woman was not considered "a person in matters of rights and privileges" but was "a person in matters of pains and prejudices."

Later that same year another Alberta magistrate, Alice Jamieson, was challenged by a similar argument stating that as a woman and a non-person she was not entitled to be a magistrate. This argument was not upheld by the Alberta Supreme court who ruled favourably for Judge Jamieson.

Then, in 1921, the Montreal Women's Club presented Emily Murphy's name to Prime Minister Arthur Meighen for consideration for an appointment to the Senate. This request was denied based on women's non-person status. The wave of protest that followed was strong enough for both Meighen and his successor, William Lyon Mackenzie King, to promise to work toward women's admission to the Senate.



Canadian "non-persons": including Judge Emily Murphy (left of centre), one of the famous five.



Lucille Mulhall "Champion Lady Steer Roper of the World" 1913



Tug of War, Centre Island Picnic, Toronto, 1910 - James Collection

The promises planted during the election campaign did not materialize, however, and Murphy decided to deal with these concerns in another manner. She had learned that any five interested people could petition to the government for an order-in-council directing the Supreme Court of Canada to rule on a constitutional point of the BNA Act. The "famous five" included Emily Murphy; Nellie McClung, suffragette and former MLA; Louise McKinney, one of Canada's first female MLAs; Irene Parlby, an Alberta cabinet minister and Henrietta Muir Edwards, one of the original suffragettes and an authority on laws affecting women and children.

In April 1928, after five weeks of deliberation, the Supreme Court upheld the BNA Act — women were not persons. Although this decision came as a blow, the five non-persons appealed this decision to the final court of appeal for Canada, the Privy Council in Britain. On October 20, 1929, after 4 days of hearings, the Lord Chancellor of Great Britain announced that:

"The British North America Act planted in Canada a living tree capable of growth and expansion within its natural limits.

"...Their Lordships have come to the conclusion that the word 'person', in

Section 24, includes members both of the male and female sex and that therefore the question propounded by the Governor General must be answered in the affirmative, and that women are eligible to be summoned to and become members of the Senate of Canada, and they will humbly advise His Majesty accordingly."

The Canadian female "person" was born.

Although Emily Murphy herself was never appointed to the Senate, in 1931 Cairine Wilson, a campaign worker for Mackenzie King and first president of the National Federation of Liberal Women, became the first female senator. The significance of the amendment to the BNA Act does not lie in the fact that these appointments were now open to women, although women were finally able to pursue, at least in theory, a position of equal status in the political arena. The real importance of this change was that it legally removed the cumbersome, restricting official status of women as "non-persons."

The lives of individual women have been largely unaffected by these formal changes in the judicial system. Current legislation has done little to erase the real economic and social problems women face.

- on the average, a woman earns 60% of a man's income
- the unemployment rate for women 9.6% compared to 7.6% for men
- women who find work outside the home are segregated largely into the non-productive sectors — clerical, sales or service jobs
- 45% of all women in the workforce are sole supporters of families, destroying the myth that women are working for "pocket" money
- cutbacks in social services have affected day care facilities, making it extremely difficult for these women to work outside the home
- women who work solely in the home have no job security, no pension plan and no recognition of the value of their work
- the poorest people in Canada are women over the age of 65

Today, women are fighting for equality of opportunity, fairness in hiring and wage policies, recognition of the value of domestic labour, freedom of expression of sexuality and the right to control our own bodies. To fight for these rights, a women's network of linked services and organizations have evolved. Women's health collectives, rape crisis centres, women's presses, lesbian centres, resource centres and lobby

groups have taken shape as a direct response to the pressing need for economic and social change for women. The growing field of women's media, including a vast array of magazines, newsletters and newspapers, as well as meetings, debates and conferences provide a forum for the exchange of practical experiences and thought. The women's movement is the basis for ever-increasing numbers of women to find expression of our oppression through a sharing of experiences and a search for workable alternatives.

We no longer care for the male definition of "person." Through our own expression we have created a women's culture and have challenged the very basis of this society. We have redefined the word "person."

#### CREDITS

Thanks to:

The Canadian Advisory Council on the Status of Women  
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Dorothy Smith, "Where There is Oppression, There is Resistance"  
Freida Forman — OISE Women's Resource Centre



Courtesy The Other Woman

Day Care Demonstration (Far left) Sept. 14, 1974  
The Toronto Citizen



# THERAPY: inside & out

by Susan White

## VIGNETTES: INSIDE/OUTSIDE

**INSIDE:** Summer Saturday afternoon in the psychiatric ward. My "roommate," who thinks she might be a lesbian, is waiting for her psychiatrist to arrive. I, who know that I am and have been hiding it, lay on my bed reading. Murmur of voices from down the hall. Strangled exclamation. Suddenly we hear the voice of her psychiatrist, screaming: "She's sharing a room with a what?! I want her out of there now." More murmurs. Then, "I don't care if you have to rearrange this hospital. Move her, now!" From across the top of my book I say, "I think he's found out."

A few minutes later she is down the hall, in another room, and we are prevented from talking to each other. Once or twice in the next few days I have conversations with the nurses that begin with "But all we ever did was talk..." It was only six months after I got out that I realized that was precisely the problem.

**OUTSIDE:** Walking on the ward for Kardex, trying not to see what is going on around us, Donna and I are stopped, transfixed by the sight of Carol standing in front of her chair shaking. Kardex forgotten, we walk down the hall with her, rubbing her back. She is shaking but rigid from all the chlorpromazine she has been given; looks at us mutely as her tongue is too swollen to allow her to talk. They've begun loading her up with Cogentin to counteract this — and who knows what that will do, eventually, which is a word we never use here, even with a 19-year-old. Donna and I stare helplessly at one another across Carol's back, and try to avoid the appeal in her eyes. We know all too well that we are helpless.

I look at her chart later and find she is scheduled for electroshock in the morning. Four hours of arguing later, I must accept what I knew before I started: there is nothing I can do.

**INSIDE:** It took me a long time to realize they weren't interested in my problems; they had created a picture of me as *they* wanted me to be, and were recreating me to this image. I wouldn't co-operate. They decided I should have shock and I refused...so they got my husband to sign, even though we were separated. When they came in the morning I fought them. I learned later that makes it hurt worse. They gave me something to "put me out" but I still remember it. I thought I was dying. It was like being hit in the head with a sledgehammer.

I forgot a lot of things, although they had promised I wouldn't. That's how I quit smoking...I forgot that I smoked.





OUTSIDE: They asked me to tell her because I had the "best relationship with her" and I agreed, although I knew it would be destroyed. When she came to my office that afternoon it was storming and she wanted to talk about being afraid of storms. I interrupted her. "They've decided to give you ECT — shock." When she asked how she could avoid this, I could suggest only that she sign herself out — if they would let her — and return to the husband who beat her. We sat in silence and watched the storm. At the end of the hour she asked if I would be with her when it happened and I promised.

In the morning I held her hand while they prepared her: the atropine to paralyse her, the pentothal as anesthetic, the wooden tongue in her mouth, her eyes widening at me for a moment and then the shockkkkk... She wouldn't stop convulsing. The anaesthetist smiled at me, "That's what happens when you hit them early." I began to retch.

She'd left a note for me on her bedside table. "Thank you. I'm not afraid of storms anymore." She was waking up and I smiled at her and touched her hand. For a moment she looked at me blankly; then she asked me my name.

\*

Round we go  
One mask on  
One mask off

Where, why, who  
Do you know

No, I didn't think so.

This was written by a woman who, after having spent years in mental hospitals, diagnosed as a "chronic schizophrenic", decided to take matters into her own hands: "I discontinued 'therapy' and their drugs and in so doing I felt freer and more accepting of myself", she writes.

## Brief (Subjective) Guide to Therapies

### PSYCHOANALYSIS (a la Freud)

**Concept:** Repression is produced by the conflict between impulses (id) and the conscience (superego). Goal for health is to neutralize the infantile, unconscious impulses of the id.

**Therapy:** The therapist uses free association, dream interpretation, etc. to undo the repression and help client recover lost memories ("Traumatic" events). Health is attained when memories, impulses, and conscience are happily integrated.

**Comment:** It takes years, it costs lots, it's all nonobservable, and, after all, these are the folks who brought you sayings like "penis envy" and "unresolved castration complex" to explain being a dyke.

### PSYCHOANALYTIC PSYCHOTHERAPY

**Concept:** Same as psychoanalysis with more faith in the individual, more emphasis on ego strength and weakness.

**Therapy:** Takes into consideration past relationships, focuses on current conflicts and relationships. Therapist interprets to you what your behaviour *really* means ("pure" psychoanalysts make interpretations but don't tell you). Three varieties:

Insight-oriented (you get an intellectual understanding of your feelings and behaviour); Supportive (therapist is authority figure and helps you make decisions about your life); and Relationship (therapist "rears" client, provides setting for client to grow).

**Comment:** Likely to be conservative, seeing lesbianism as product of defective upbringing (by Mom, of course) and defective peer relationships (i.e. tomboyishness). Will cross legs instinctively when hearing the word "lesbian."

### BEHAVIOUR THERAPY (conditioning)

**Concept:** We all want to be happy, and try to get there through "self-actualization." Conflict arises when the need for positive regard (approval) runs into the self-actualizing need, resulting in anxiety.

**Therapy:** A "democratic" therapy that believes we're inherently healthy. More concerned with the process of change than with its structure and history. The therapist is supposed to be genuine, care for the client unconditionally, and be empathic. By being this way, the client is helped to accept herself and make choices based on this acceptance.

**Comment:** This can only work if the therapist can fulfill those theoretical requirements. Helps if the client and therapist share some basic values and attitudes. Doesn't take into consideration external events, i.e. your oppression.

### GESTALT THERAPY

**Concept:** Emphasizes client as whole person, including biological functioning, thoughts, relationships with self and others.

**Therapy:** Individual and group. Focuses on awareness (through the senses) of here-and-now experiences. Uses role-playing and other techniques to promote client growth and full potential.

**Comment:** Client does a lot of directing and can have a lot of control. The emphasis on *your* perception of the world and not on the therapist's interpretation gives you a fighting chance, even with a therapist who doesn't like dykes.

### PSYCHODRAMA

(variety of group therapy)

**Concept:** Personality make-up, relationships, emotions are explored by constructing a scenario in which the client acts out past or present events.

**Therapy:** The therapist is the director, other group members are actors, and the client presents and acts out the problem(s) with the assistance of these people.

**Comment:** Powerful and, therefore, potentially dangerous. Investigate the therapist/director carefully to make sure she is skilled in the use of this technique. It is necessary to trust both the therapist and the other group members.

### TRANSACTIONAL ANALYSIS

**Concept:** What goes on between people are "transactions". Our behaviour is motivated by the need for "strokes"; when we can't get positive ones, we take negative ones. Our lives are lived according to "scripts" we devised under the influence of our parents and other adults, in which we are sometimes Parent, sometimes Adult, sometimes Child.

**Therapy:** Individual and/or group. Goal is to help individual understand different

parts of herself and how these parts interact with others.

**Comment:** Fancy concepts aside, this can be a useful therapy. But usefulness is limited both by lack of consideration for, and recognition of, external influences; and the attitudes of some of its practitioners.

### "RADICAL PSYCHIATRY"

(Feminist Therapy)

**Concept:** To quote from Hogie Wyckoff, in *Solving Women's Problems*: "When people feel bad, they come to believe there is something basically wrong with themselves and their lives. We call this feeling **alienation** — a person feels alienated because she is oppressed and then lied to about being oppressed...Oppression + Lies + Isolation = Alienation... The antithesis to (this) equation is to engage in a process of liberation based on action designed to promote desired changes and overcome oppression; sharing awareness to defeat lies; and making contact with others to get support and to end isolation... Action + Awareness + Contact = Liberation."

**Therapy:** Individual and/or group. Focussed on client's definition of needs, emphasis on strength, mutual support, recognition of oppression.

**Comment:** Nice therapy if you can find it. In lieu of that, look for a therapist familiar with these concepts or having similar attitudes.

### GUIDELINES FOR CHOOSING A THERAPIST.

1. Try to define what it is you want: Do you feel unhappy and want to feel happier? Do you want "insight" into your past? An approximate answer to these questions will help you define the kind of therapist (i.e. orientation of therapist) best for you.
2. Ask around. Find out if a therapist is recommended on the basis of personal experience or reputation. Rely more heavily on personal experience.
3. Check with the closest women's centre/gay liberation group to find out if they recommend therapists. Ask why — it won't help to end up with someone who likes feminists and hates dykes; or who likes gay men, but not lesbians.
4. Having done all that, you now have some names. Make a "shopping list": what you want from a therapist in terms of attitudes about things that are important to you, political perspective, skill, background, power/control issues, etc.
5. Make appointments with the most likely candidates. Take your list and ask questions. A therapist who is not prepared to answer your questions is saying something about how much power and control they want. Think about whether you want them to have that.
6. Ask about what happens to records, the therapist's use of drugs, confidentiality, etc. Therapists who are into drugs are often into the whole "sickness" (I'm O.K., you're not) routine.
7. Trust your feelings. If you don't feel good about someone, no matter how highly recommended, don't go.
8. Define with the therapist what each of you will do in the therapy, what will happen to records, etc. If the therapist doesn't want to tell you (or doesn't seem to know), keep looking.

*Susan White, 25, is an "ex-crazy" and, currently, an unemployed therapist. She lives in Winnipeg, where she has been active in the gay and feminist movements for many years. She has been a member of Wages Due Lesbians for 2 years.*

## A Brief Guide to Commonly Prescribed Drugs

### "MINOR" TRANQUILIZERS

(ANXIOLYTICS) a.k.a. Valium (Dizepam, E-Pam, Vivol), Sinequan (Doxepin), Librium, Serax, Tybratan, Solacen, Miltown, Equanil (Meprobamate), Atavin.

**Commonly prescribed for:** depression, anxiety, alcohol withdrawal.

**What they do:** Interfere with the way the brain gives and receives messages (the medulla) to produce a sedative, hypnotic effect.

**Effects:** Relaxation, drowsiness, ataxia (lack of co-ordination), when used with alcohol or other barbiturates will quickly produce stupor and confusion. Physically and psychologically addicting. Withdrawal after a period of use can result in convulsions, temporary blindness, dizziness, and nausea; these reactions can take up to a week to appear. These drugs are the prescription drugs most frequently given to women.

**ANTI-DEPRESSANTS** a.k.a. tricyclics (Tofranil, Elavil, Ludiomil, Aventyl) and MAO (monoamine) inhibitors (Nardil, Niamid, Marplan, Parnate).

**Commonly prescribed for:** depression, anxiety.

**What they do:** Block or remove certain chemicals to prevent them from reaching the brain.

**Effects:** Mood elevation. Tricyclics: dry mouth, blurred vision, urinary retention, change in heart rate, constipation, nausea, skin rash. MAO inhibitors: liver damage, "hypertensive crisis" (headache, nausea, vomiting, change in heart rate), dry mouth, blurred vision. Small overdose can result in permanent damage and/or death from convulsions.

### "MAJOR" TRANQUILIZERS

(NEUROLEPTICS) a.k.a. Phenothiazines (Chlorpromazine, Thorazine, Prolixin, Permitil, Serenil, Trilafon, Compazine, Mellaril, Stelazine, Trifluoperazine) and Thioxanthenes/Butyrophenones (Taractan, Navane, Haldol/Haloperidol, Serenace).

**Commonly prescribed for:** "symptoms" such as excitement, restlessness, hostility,

agitation, hyperactivity, seeing/hearing things others don't ("hallucinations"), believing things that others don't ("delusions").

**What they do:** Sedation, decrease in movement, slow down of thought processes. Produces parkinsonism (rigid muscles, tremors), dystonia (unco-ordinated, spasmodic body movements) and akathisia (inability to control muscles into a sitting position) for which antiparkinsonism medication (Cogentin, Kemadrin) is usually prescribed. Parkinsonism may remain after the drug is discontinued. Phenothiazines produce changes in lactation which may contribute to formation of breast tumors in women.

### LITHIUM CARBONATE

**Commonly prescribed for:** "manic-depression" (cycles of highs and lows)

**What it does:** No one knows. Lithium is a heavy metal which has been shown to sometimes control hyperactivity and restlessness in white rats.

**Effects:** Differ from person to person. Kidney damage is a danger, as is coma resulting in brain damage. Raises blood pressure, can produce nausea, diarrhea, tremors. To be effective, it must be given at near toxic (poisonous) levels, so the level of it in your blood should be checked daily.

**SEDATIVES (sleeping pills)** a.k.a. Seconal, Nembutal, Butisol, Amytal, Noludar, Placidyl, Dalmane, etc., etc.

**Commonly prescribed for:** insomnia, depression accompanied by lack of sleep, early morning waking.

**What they do:** "Painkillers for the brain" i.e. deadens the brain and will produce sleep when given in sufficient quantity. Depress the limbic system and hypothalamus, depress the neocortex.

**Effect:** Mild euphoria, diminished consciousness, sleep. Destroys REM sleep (dream sleep) which, after prolonged usage, can cause symptoms of sensory deprivation to appear. Physically addicting. Can produce heart failure, fever, rash, liver disorders.



# Committee Against Street Harassment: Dykes and Hookers fight back

The Committee Against Street Harassment (CASH) is a Toronto-based organization working for the decriminalization of prostitution. CASH would like to see the "public nuisance" aspects of prostitution dealt with by a municipal by-law concerned with harassment *not* prostitution. CASH believes such a by-law's enforcement should require that the complainant be someone other than a police officer.

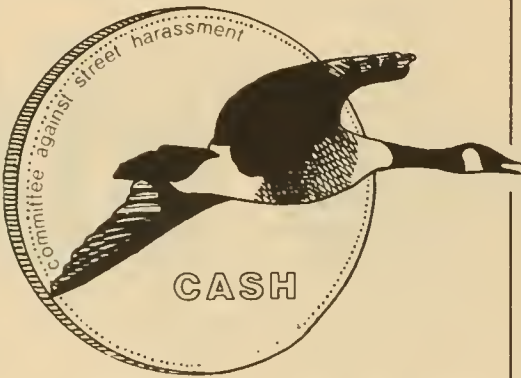
CASH also provides practical assistance to prostitutes by making them aware of legal help and other community support services. But many of the prostitute's needs go unmet, including: childcare during court appearances, mobile legal clinics to women's hostels, and especially support by feminists and the feminist community.

Lesbianism, rape and abortion are now subjects of public debate. But what about prostitution? Feminists have yet to come to grips with this issue. The practise is illegal. The prostitute remains available but invisible. Women cringe at the whore-label as they strive to be respectably employed.

Not long ago the lesbian could have

been described much the same way. But, the lesbian movement has benefitted from a higher gay profile. A wealth of literature, media attention, lobbying, and public action have encouraged growing acceptance. Though there is inevitably a backlash, public discussion and the feminist movement have helped gay women to come together to support one another. Feminism should also help provide such a forum for prostitutes.

Thought the law maintains it has no jurisdiction in the sexual activities of two consenting adults, it still governs wo-



men's sexual behaviour with men. Sex for money is a crime if more than one man is involved. A woman can give it to one man in exchange for room and board for a lifetime; if she sells it to ten men of her choice, she is an inmate of a common bawdy house.

Prostitution in Canada remains, primarily, a female crime. Until recently Canadian law defined a prostitute as a female person. Even now, charges are rarely laid against male clients in cases of heterosexual prostitution. In all provinces but Ontario customers cannot be charged, even when they solicit publicly, because they do not receive money. Straight men in 'found-in' cases are usually given the option of testifying against the women involved. Women charged with loitering on Yonge Street have to prove they are not prostitutes much the same way as women crossing the US border recently were required to prove they were not lesbians.

Meanwhile, the legislation fails in its intent to control the "public nuisance" aspect of street life because it is aimed at the prostitute rather than the source of harassment — abusive men.

Lesbians may say: "Prostitution involves sleeping with men — I don't want to hear about it." Prostitution is a job. It is irrelevant to whether or not the prostitute "gets off" on hetero sex. The economic status of women is such that most of us cannot survive without some contact with the male power structure. It is time that women from all walks of life recognized and organized around the reality.

There is no virtue in a value system that divides women according to their sexual behaviour. Both prostitutes and lesbians know how damaging the isolation that flows from such a division can be. Lesbians can contribute to the fight to decriminalize prostitution because of their ability to work, and empathize, with other women. And many prostitutes are lesbian. Let's make sure our communities are willing to hear them. *If you need help — or would like to help — contact: CASH, PO Box 5152, Station A, Toronto, ON M5W 1N5*

*Baba Yaga is the founder of the Committee Against Street Harassment. □*

## A Church Called "Community"

*"Most of us grew up in a society where we never fitted in. The rules for belonging to straight society were rigid and all-encompassing. Once we realized we were gay, many of us felt we were the only 'gay' person in the world. Common sense told us other people like us existed, but where to find them?"*

*"Belonging has always been for someone else when you live in a gay world." These words were spoken by a young woman who now believes belonging is a place called MCC — Metropolitan Community Church; a place where she found personal and spiritual identity.*

*"I decided to give it one last try. I went to church. Church? A church where gays are welcome? I hadn't been to church since Sunday school. I arrived in a skirt, but times have changed — most of the people there were in jeans. No one seemed to mind though, a few people even smiled at me. They began with a hymn-sing, singing hymns I hadn't sung for years. I was returning to something I'd left behind long ago. Then the minister came in — a small man with bounce in his step and a shining face. He spoke about love, loving one another and God loving us, and it was easy to tell that he really believed it. His enthusiasm fairly bubbled over. He made me feel good about being gay and somehow proud.*

*"At the close of the service we formed a large circle, joined hands and sang the Church's theme song, 'We're one in the spirit...' It is a song I later grew to love, because it symbolizes the unity of our cause, a cause based on caring and love. I couldn't help but feel the love that circled the room.*

*"Each of us was greeted warmly at the door after the service and everyone was invited to stay for coffee. What a relaxed atmosphere! I was feeling more comfortable all the time.*

*"After attending services for several months, getting to know the people involved in the church, and becoming involved myself (in activities such as counselling), I decided to join. I, who had never joined anything.*

*Then after several membership sessions the date was set. I went up to the front of the auditorium, in front of*

*everyone to make a very special commitment. After the formal service the minister held me in his arms for a brief moment and said the words I had long waited to hear: 'Welcome home!'"*

Theologically, members of MCC do not all share the same beliefs. We come from diverse ethnic, economic, religious and cultural backgrounds. But this does not detract from that special sense of belonging. Although our pastor has strong religious convictions, they are never forced on others. We are not made to feel any less a part of the community when we differ: we are accepted as we are.

Occasionally we hear of a woman coming once to a service and not returning. We feel badly about this. We all suffer from the sense of strangeness at first but the feeling of home, of mutual caring and belonging is there at MCC.

Some of us have suffered tremendous anguish believing that God had rejected us. "But," as our ministers explain, "If God loved you before you came out, why not now?" And now the missing link in our lives — communion — restores our calm and peace enabling us to hear the still quiet voice that speaks to our individual needs. The women of MCC try to nurture one another, to feel each other's pains, fears, and victories.

What are lesbian feminists doing as part of the ministry of a Christian Church? Many have asked that question of women in MCC. Some radical lesbians have answered it themselves — without dialogue with us — by levelling the charge that MCC women have sold out and are buying into another male-dominated institution.

Those who have so accused the women, and the men of MCC, fail to understand our concept of the church. First and foremost we perceive the Church as a Community, a gathering together of people for the purpose of becoming more human. We have rejected the rigid definition of church learned in the lap of society and with it the even more rigid definition of the phallogocentric image of the Father God. Those outside the church who say they believe in no God miss the fact that it is a function of the human being to worship.

People may refuse to worship "God," but have substituted in Her/His place the gods of sexism, racism, nationalism, or capitalism. Regardless of the object of our worship, all of us worship. In the gay and lesbian movements we worship the god called liberation. It is the method used to achieve that liberation that is the question.

We in MCC are involved in *liberation theology*, a theology that addresses the root of alienation by concerning itself with both the oppressed and the oppressor. Far too often we see the gay and lesbian movements identified with and turned in on themselves in a form of self-justification or even narcissism. We cannot address our oppression as gays or lesbians until we address the *causes* of that oppression, and to do that we must transcend our individualities and concern ourselves not only with gay males and lesbians but with the heterosexual majority was well. Until all of us are free, none of us are.

We worship different gods in society. It is the contention of feminists in MCC, and others such as Mary Daly and Rosemary Radford Ruether, that the worship of gender — sexism — is one of the great sources of our oppression as human beings. By masculine sexism we mean the domination of men over women on the basis of privileges that men see in their manhood. Sexism is a negative reality in our Judeo-Christian heritage. Because of sexism, God becomes male becomes God. This sexism is reflected in the traditional church's language: God the Father, the brotherhood of man, "Faith of our Fathers," "Sons of God." And in its procedures: an exclusively male priesthood and dispute over the ordination of women, the Roman Catholic rulings against birth control and abortion, the endorsement of Anita Bryant's hate campaign by several fundamentalist Churches, the Anglican decision to ordain gays only if they remain celibate.

The feminist theology of MCC confronts these symptoms of sexism and their underlying attitudes. Ordination of women and gays is a non-issue; over one-third of our clergy is lesbian. Our Task Force on Women which concerns

itself with feminist philosophy and action presented to the 1977 General Conference in Denver, Colorado, a recommendation that all member churches cease the use of sexist language and implement educational programmes about the rationale for *inclusive language*. The result of accepting this recommendation has been an increased acceptance of the concepts of androgyny and the fact that God transcends all categories, including gender.

Truly, sexist language is only a *symptom* of the underlying disease of sexism and it is difficult to determine whether language results in concept formation or conceptualization results in the use of language. Whatever the case — both language and concept must be changed if we are to come to a more realistic conception of our humanity and the religious response inherent in it.

The women of MCC are the generating force behind these changes. We also realize that sexism is not an exclusively male phenomenon and that men are not our oppressors — sexism is. It is toward the abolition of sexism that we labour in confronting not just the oppressed but also the oppressor — in addressing not on the gay and lesbian movements, but, as well, the heterosexual majority and its churches which have been, and continue to be, major oppressors of gay people.



We move in Community, the community of the church. There have been many tears and heated discussions as we have summoned our courage to confront these issues. But such is our vision. Such is our theology of liberation. Not a liberation based on the separatism of sexism and the worship of gender, but a liberation in community.

*MCC Women □*



# Confessions of a lesbian gay liberationist

by Beatrice Baker

"God is coming. And is *she* pissed..."

So says the button a friend brought back from the Michigan Women's Music Festival. She takes it to mean that God will swoop down in vengeance and set this sexist world aright. Or at least zap a few male chauvinist pigs.

Myself, I secretly think that She's coming, like the Old Testament Jehovah punishing the wayward Jews, to kick ass because we've blown it. We've blown it by expending more energy hassling each other than trying to effect real change. We've blown it by letting "sisterhood is powerful" become meaningless cant — witness the creation of second-class sisterhood by segregating mothers of sons from other women. Once we called ourselves the women's *liberation* movement; now we just say the women's movement. I wonder if that's indicative of more than just a linguistic short cut.

Sixteen years ago as a student in the United States I read Betty Friedan — with curiosity, consternation, recognition and anger. As a student I embraced the student rights movement. Because I believed in equality, I worked for the black civil rights movement. Out of horror at the carnage of the Viet Nam War, I committed myself to the anti-war movement. And because these movements in particular, and the left in general, were so incredibly sexist, I, along with many other politically active women, broke with these groups. We began in earnest to raise our consciousness, sharpen our skills and put all our time and energy into the women's liberation movement. We worked not to end someone else's oppression but our own.

It was a fearful and joyful time. We raged and celebrated; explored and grew. And through the liberating influence of the women's liberation movement I discovered my lesbianism. I came out. Now I combat the oppression that strikes at the essence of my being. Because I am a lesbian I channel most of my energy into the gay liberation movement.

About ten years ago, when straight women were the majority of movement activists, a dyke in the movement worked secretly and carefully because lesbians weren't always welcome. Straight women feared that society, the media, men would dismiss the movement as "just a bunch of dykes."

But now, ironically, the majority of movement activists seem to be gay. In fact, in most women's gatherings the unspoken assumption that everyone there is lesbian is so strong that I'm surprised straight women haven't sprouted "How Dare You Presume I'm Gay!" buttons. And yet at some feminist gatherings, comprised largely of lesbians, I feel as welcome as an atheist at a Baptist convention.

Discussions with women who have, or are, working in the gay liberation movement reveal common feelings of alienation. We have been called "just lesbians," referred to as "not feminists," and even been accused of being "anti-



Bea Baker (left) with Rose Stanton of Gays of Ottawa Lesbian Caucus lead off the July 1 national gay rights march in Ottawa.

feminist" by lesbians active in other movements.

However, feminists in the gay liberation movement aren't the only ones taking flak. In fact, the divisiveness among women's groups is so rife I'm reminded of an old Kingston Trio song: "The Irish hate the English, the English hate the French, the French hate the Germans, the Germans hate the Dutch, and I don't like anyone very much." We need to have our asses kicked for wasting our energy in fruitless bickering.

Some of the hassling is done out of plain, old-fashioned human weakness: pettiness, jealousy, ignorance, egotism, insecurity. Just because we're women doesn't mean that we're exempt from human frailties. Nor does it mean that we can use our oppression as a rationalization for everything awry with our personal lives. (There comes a time when we must grow up and own up to our personal mess-ups.)

But our socialization into a male-dominated culture does account for some of our difficulties. While we've tried to substitute process for product and collectivity for bureaucracy in a desperate attempt to revive respect for the individual, we have failed to root out a male-oriented pattern of politicking that encourages intolerance and discourages co-operation. Perhaps because it is easier, we get sucked in by the seductiveness of the single solution: as if that which will liberate mothers, will liberate native women, will liberate working class

women, will liberate older women, will liberate gay women.

"When the revolution comes..." "When capitalism is brought to its knees..." "When we all get wages for housework..." "When we live in a socialist state..." "When we've established LesbianNation..." "When you do things my way..." sexism will cease to exist, homophobia will fade away, nuclear war will be no danger, the ecology will be salvaged, there'll be no unemployment, etc, etc, etc.

Maybe there is a single solution to all of our problems. Maybe there is a God (of whichever sex). But four years of Jesuit education simply taught me that I could not prove the existence of God. And a year of studying communist states, reading Marx, Engels, Lenin, Trotsky, Mao, simply taught me that acceptance of a single, systemic solution to all the world's problems is likewise an act of faith. I'm quite willing to admit that I'm wrong. But I've yet to meet anyone who has seriously tried to teach, persuade, convince, or demonstrate to me the validity of her particular "single solution" position.

Instead my political philosophy is condemned without dialogue and without explanation as conservative. And my political activities labelled politically incorrect, or at least a waste of time, without suggestions as to what I could be doing on a day to day basis. Polite discussion wins more converts than condemnation. So, until the revolution

arrives, I'll continue to do the best I know how.

As a lesbian in the gay liberation movement what can I do? In Ottawa there no longer exists an openly lesbian organization. So I work with Gays of Ottawa as a member of the Lesbian Caucus. We are a civil rights oriented group. The Human Rights Code of Canada and the Provincial Human Rights Codes, excepting that of Quebec, do not provide protection from discrimination to homosexuals. Gays of Ottawa, as a member of the Canadian Lesbian and Gay Rights Coalition and the Coalition for Gay Rights in Ontario, lobbies to have sexual orientation included in the Human Rights Codes.

Changing the codes will not end discrimination, harassment, or persecution of gay people. But, like the feminists' ERA in the States, it's the legitimization that will help us fight discrimination.

More personally satisfying to me is working on a one-to-one basis through the Gayline. Peer counseling, at times frustrating and exhausting, is crucial to women who think they're gay or who want to come out and are confused, frightened or simply need to know how to connect with other lesbians. A homosexual organization, mixed or lesbian, is visible in the community as a gay group; a feminist organization is not.

Doing educationals for straight groups forces them at the very least to admit our existence. James Baldwin and Franz Fanon, among others, have documented how much more psychologically damaging "invisibility" can be than actual physical discrimination. How common it still is for straight folk to say "homosexual" and see in their mind a gay male.

The last educational I did was for a group of high school teachers. If even a few of them are more considerate of their gay or potentially gay students, there may be less pain in someone else's coming out.

With all the problems that confront all of us everyday, there's work enough for everyone. And, needless to say, no one can constructively involve themselves with every issue that touches their lives. The state of our ecology affects me as much as anyone else but I can't contribute time or energy to it as a political cause. I appreciate the efforts of those who do.

I don't advocate every lesbian devoting herself to the gay liberation movement and I can't criticize lesbians simply because they don't work with us; their priorities could include doing things of benefit to me. In turn I expect the same courtesy and respect; don't rain on my parade, sister; I'm marching for you too.

*Bea Baker is a freelance writer who has lived in more cities, read more books, done more jobs and been in more political groups than even she can count.*

Photo by Gerald Hannon





**H**ave you heard the story of the little princess, who had a little brother, who was going to be king? There were rumours about, the palace was full of them, of how strange she was, not lady-like, wore men's clothes. Of this last escapade there are echoes through history. When at last she understood that she couldn't ever be king, she challenged her brother to single combat. (She had no army). The result was defeat. In some versions he lopped off her head. In others, he guffawed, and sent her to the attic. In the attic there was a spinning wheel, and there, she spun out her life for one hundred years and probably died.

No, this is not the story of the Wicked Princess. She was merely anonymous. Perhaps that's why this story seems so unfamiliar?

And, yes, she had a sister who didn't like men, preferred women. She clambered to the attic of her own accord, and when she fell asleep, nobody woke her: no women available.



## HAPPY ENDING

Very shortly after the end of one of Andersen's tales a dispute arose, and a delegation of drakes was sent to the author. "Look here," they said, "as our best scholars have it the point about the Ugly Duckling was not that he wasn't ugly — he was ugly, as drakes go, he was very ugly indeed — but that he was a swan. However, now we've got a problem with his younger brother, who looks like a duckling, feeds like a duckling, bleeds like a duckling, but situation and we seek a solution." "It's really quite easy," said Andersen, "The point about this fellow is that he isn't ugly, but he is a drake, and he isn't a point about this fellow is that he isn't ugly, but he is a drake, and he isn't a swan." "Oh," said the drakes, "Well then we'll proceed to live happily ever after." And they did. As for the ducks, they also sent a delegation, and from then on they were permitted to like one another.



## THE FEMALE SWAN

And then there was the duckling who aspired to be a swan. She worked very hard, studied the history and literature of swans, the growth of their swanhood, their hopes and ideals, and their time-honoured customs. In the end, even the swans acknowledged that this duck had rendered them a signal service. They threw a banquet (no ducks invited) and gave her a paper, which stated clearly that thereafter she would be an Honorary Swan. She was highly gratified, as were some of the ducks, who began to feel that there was hope for them. Others just laughed. "A duck is a duck," they said, "and ought not to aspire to be a swan. A duck, by definition, is inferior to swans." This seemed so evident that they forgot the matter and paddled off. But there were still others who were angered by this. "Those ducks do not think," they said, "But as for the learned one, she has betrayed us to the cause of swans. she is no longer a duck. She is a swan." This too seemed evident. They turned to Andersen. "Well," he said, "there are a great many ducks and a great many duck-ponds." But that didn't help, so he tried again. "The thing is," he said, "you are beginning to question the nature of ducks and the values of swans." "Yes," they said. "We know," they said, "But where will it end?" "I don't know," said Andersen, "You're learning to fashion your own fables."

## FROM THE PANCHATANTRA

In the holy city of Benares there lived a brahmin, who, as he walked by the riverbank, watching the crows floating downstream, feeding on the remains of half-burnt corpses, consoled himself thus: "It is true that I am poor, but I am a brahmin; it is true that I have no sons, but I, myself, am indisputably a male. I shall return to the temple and pray to Lord Vishnu to grant me a son." He went off to the temple and Lord Vishnu listened and Lord Vishnu complied, but whether through absent-mindedness or whether for some other more abstruse reason, he gave him a daughter. The brahmin was disappointed. When the child was old enough, he called her to him and delivered himself thus: "I am a brahmin. You are my daughter. I had hoped for a son. No matter. I will teach you what I know, and when you are able, we will both meditate and seek guidance." Though only a woman, she was a brahmin, so she learned very fast, and then they both sat down and meditated hard. In a very short time Lord Vishnu appeared. "What do you want?" he said. The brahmin couldn't stop himself. He blurted out quickly, "I want a son." "Very well," said the god, "Next time around." In his next incarnation the brahmin was a woman and bore eight sons. "And what do you want?" he said to the girl. "I want human status." "Ah, that is much harder," and the god hedged and appointed a commission.



## A MORAL TALE

The Beast wasn't a nobleman. The Beast was a woman. That's why its love for Beauty was so monstrous. As a child the Beast had had parents who were both kindly and liberal. "It's not that we disapprove of homosexuals as such, but people disapprove and that's why it grieves us when you think you are one. We want you to be happy, and homosexuals are not happy, and that is the truth." "Why are they unhappy?" "Because people disapprove..." The Beast considered these arguments circular, but she discovered also that she was unhappy. Boys didn't interest her. She fell in love with a friend. The friend disapproved, and she found that she was now the object of ridicule. She became more and more solitary and turned to books. But the books made it clear that men loved women, and women loved men, and men rode off and had all sorts of adventures and women stayed at home. "I know what it is," she said one day, "I know what's wrong: I am not human. The only story that fits me at all is the one about the Beast. But the Beast doesn't change from a Beast to a human because of its love. It's just the reverse. And the Beast isn't fierce. It's extremely gentle. It loves Beauty, but it lives alone and dies alone." And that's what she did. Her parents mourned her, and the neighbours were sorry, particularly for her parents, but no one was at fault: she had been warned and she hadn't listened.



## THE UGLY ONE

Once upon a time there was an extraordinarily ugly creature. It dribbled; snot leaked from its nose, wax from its ears, and excrement clung to its tattered clothing. Its sex was indeterminate, but after its death people generally agreed that it had once been a woman. The creature was not unique, nor exceptional in any way: at birth, for example, there hadn't been a trace of any congenital defect. But, as time went on, she had tended to generate such extremes of disgust that, wholly without effort, she had, in the end, acquired a certain status. For doctors and psychiatrists she was the Unhealthy Aberration. For hard-working men she was the Spectre of Failure. For young boys and princelings she was the Object of Scorn. And for most little girls, and women also, she was Wholly Non-existent, except when they suffered from hideous nightmares. In brief, for people in general she became the Living Example of what they most genuinely did not want to become. Had she been poor? They would not be poor. Had she been starving? They would eat well. Had she been stupid? They would be cultured. Had she been a drudge? They would have leisure. Unfortunately, these noble aspirations created problems. Not all could have leisure, not all could eat well, but that didn't matter. The values remained.

Moral: Even the lowliest creature serves humanity.



## THE MONKEY AND THE CROCODILES

A monkey used to live in a large jambu tree which grew along the banks of the river Yamuna. The fruit of this tree was unusually delicious and a bit like plums. At the foot of the tree lived two crocodiles. The monkey and the crocodiles were very good friends. The monkey would feed the crocodiles plums and the crocodiles in return would make conversation. They also protected her — though she did not know it — by keeping a watchful eye on her. The day came when the monkey began to feel more and more restless. “I’m off,” she said, “to explore the world.” “Here, jump on my back,” said one of the crocodiles, “and I’ll ferry you over.” “No,” she said, “I don’t want to go to the other river bank. I want to follow this river to its ultimate source.” “That’s dangerous,” said the crocodiles. “Why?” said the monkey. “There are beasts along the way. They’ll eat you up.” “What sort of beasts?” asked the monkey suspiciously. “Well, they are long and narrow with scaly hides and powerful jaws.” “I don’t understand,” said the monkey. “Don’t go,” said the crocodiles. “But I want to find out and see for myself.” “Beware of the beasts,” said her friends the crocodiles. The monkey set off. Seven years later she hobbled back. She had lost her tail, six of her teeth, and one eye. “Did you find the source of the river Yamuna?” “no,” said the monkey. “What did they look like?” “They looked like you,” she answered slowly. “When you warned me long ago, did you know that?” “Yes,” said her friends and avoided her eye.



## THE LOATHLY LADY

*“My lige lady, generally,” quod he,  
“Women desiren to have sovereynettee”  
The Wife of Bath’s Tale, 11.1037-8*

But suppose that Queen Guinevere’s Court had said to Arthur, “If it please Your Majesty, ‘What women most want’ is a woman’s question, and it would be more fitting to send off a woman to find the right answer.” And suppose Arthur had agreed, then what would have happened? Imagine the scene. Queen Guinevere’s on the throne. She looks at her ladies and asks for volunteers. A few step forward, but their husbands object, their fathers object, their children are too young, they are too young, and besides it’s most improper. The Queen gives up. Arthur is sorry, but he had expected as much. He summons his knights and they throng about him. He has a hard time deciding which one to choose. He picks one at random. And after a year the knight comes back with the loathly damsel and a suitable answer. The answer’s a good one and the men laugh. Then they settle down to a good dinner. Nothing is changed, no one was hurt, and even the knight’s satisfied because the loathly damsel is changed overnight to a beautiful woman. Chivalry flowers. They are all of them gallant, and have shown some concern for the Woman Question.



## A QUIET LIFE

Walking in her garden she was not extraordinarily beautiful, nor exceptionally tall. She was not exceptionally sensitive, nor exceptionally intelligent, but she was fearful, and even there, perhaps, not exceptional. She had aged inevitably, had suffered as is usual, and had kept her sufferings largely to herself, the nature of her pain not being admissible. If asked what she feared, she’d have promptly said, “People.” “What about people?” “Their tongues. Their anger.” “Why would they hurt you?” “Because they might not approve.” “Of what?” “Of my thoughts. Of what I secretly think.” “And what do you think?” “It’s not only what I think, it’s what I feel and seem to want.” “And what do you want?” “I don’t want to be a woman.” “Do you want to be a man?” “No.” “What do you want?” “I want to hide, to live in the bushes, be a rabbit or a squirrel or a mythical animal.” “What are you saying?” “I am saying I don’t want to be human.” “Why?” “Being human is too hard.” “What will you do?” “Live quietly, I suppose; and when there’s nobody about, be what I am; and when people are present, disguise myself.” “As what?” “As a fake woman.” It worked very well. She was considered eccentric, but not immoral.

## THE ANTHROPOI (from Herodotus)

In the early history of man the race of men propagated themselves, and their children were born from out of their heads. There were handsome athletes and noble warriors, and they hunted and drank and were exceedingly clever. It so happened that they came across a species that was so like men, but so evidently inferior, that they called them wo-men, i.e. woeful men. These they conquered and trained into slavery, transferring to them the burden of child-bearing, and child-rearing, and the more troublesome tasks which had no prestige or required no intellect. Some they raised like thoroughbred horses purely for their pleasure. On the whole, when suitably conditioned, the women proved tractable, and many displayed a most commendable loyalty to their particular masters. After the domestication of this species the civilization of man advanced apace, indeed, is still advancing at a breakneck rate.



## THE LITTLE PRINCE

The Wicked Stepmother married a king who already had a son, and within a year she gave birth to another child, this time a daughter. Both the children were healthy and affectionate, and good-natured and kind, and fond of one another. But this wicked woman had an extraordinary ambition: she herself had married a king, but she wanted her daughter to reign alone. To this end she brought up the children. The princess was tutored to assume the sovereignty of her possible kingdom, while the prince was taught to be demure and shy, and docile and gentle. The king rarely saw them; he was immersed in the affairs of the kingdom. One day, the wicked queen fell on her knees and begged the king for a small favour. “That depends,” said the king, “What do you want?” “You have two children,” she said, “Let the more capable rule the kingdom.” “That’s nonsense,” said the king, but she was persistent. “Set the tests,” she said. The king refused. But she kept on nagging till the king concurred. It could do no harm, and it would teach her a lesson. They set the tests: hunting, drinking, tennis and mathematics, and a knowledge of the law. The princess won. The prince failed, or nearly failed, the entire set. The king was very angry, but he was also angry with his own son, so he kept his word. Fortunately, the citizens had more sense. They all rose up as one man and yelled at the palace gates, “We will not be ruled by a woman.” They hauled out the prince and set him on the throne. The wicked queen and her unlucky daughter were exiled forever. And thus, order was restored, and justice done.



## CONFESSIONS OF A SHORT PERSON

There was once a kid whose mother told her that if she ate her spinach, she’d grow very tall. She ate spinach assiduously. But at the age of sixteen she was only 5 foot 3 and it seemed unlikely that she’d grow any further. She considered the rack, but dismissed the idea as both painful and impractical. However, she did do chin-ups for six long months. She developed muscles, but didn’t grow tall. Conversations were a strain. She had to crane her head back and more or less shout. Her neck ached, but it didn’t stretch. She grew introspective. She would admire her shadow at both sunrise and sunset, but at noon she wouldn’t look. Noon reduced her to a smallish blob. ‘Stilts,’ she thought, ‘if only stilts were stable. Biology is destiny. There was once a time when I was a good-natured kid. I’m in danger of becoming and ill-natured adult. I must be careful.’ But she was still very independent. For example, she wouldn’t let people hand things to her from the topmost shelves. Instead, she became wonderfully agile at leaping on chairs. People complained. “You are a show-off,” they said, “You are envious and ambitious, and you are trying to rise above yourself.” When they walked beside her, they very self-consciously drew themselves up. This hurt her and she vowed to herself that things would be different when she grew tall. She began to daydream. She was 20 feet tall and had become Empress. She issued an edict: “It is All Right to be Short.” Then she was 10 feet, and she issued another: “It is All Right to be Tall.” Then she was 5 feet and 3 inches tall and still good-natured, so she issued a third: “No Emperresses Allowed.”



# Lesbian Mothers & Custody Rights

By Ellen Agger

Reprinted from Fireweed (Issue 1 Autumn 1978)

The following words were spoken by a lesbian mother on January 14, 1978, at a Toronto forum against Anita Bryant:

*I am here to speak as a lesbian mother. I am wearing a hood because my children will receive harassment if my identity is known, and the authorities would feel that I was flaunting my lesbianism and causing undue mental stress to them. When I left my husband, I was forced to leave my children. I was told that if I made any attempt to seek custody, I would be prevented from ever seeing them again. At that time, I knew nothing of my rights or of gay life. I know better now. I recently obtained full legal custody.... I am appealing to Anita Bryant as a mother to end this crusade. To be a lesbian mother is heartbreaking. Today you have your children, tomorrow you may not, solely because of whom you love. That, to me, is unjust and un-Christian. These problems are not of our own making as the supporters of Anita Bryant would have us believe, but are the result of the prejudice society has created against us. May God forgive Anita Bryant for her persecution of us.*

This lesbian mother spoke anonymously, wearing a hood, to protect herself, her job and her children. The force of her words brought the largest gay audience ever to attend such an event to its feet. Hers is not an isolated case. Every mother who is lesbian faces the threat of losing her children in the courts. She is not raising them in the nuclear family or providing the physical and emotional support to a man which is considered part of every woman's job and so she is often forced by the law to choose between living with her children and a gay lifestyle.

Until recently, the possibility of a woman being both lesbian and a mother seemed a contradiction. It was commonly assumed that mothers were women who not only raised children, but also nurtured husbands. But the explosion of the women's movement in the last decade has precipitated countless women leaving unsatisfactory relationships with men, and this has contributed to the escalating divorce rates and welfare rolls. One married woman, in a nationwide protest against a freeze in the Family Allowance in 1976, said, "If I had the Family Allowance and enough for myself and the kids, I'd leave my husband tomorrow. How do you feed children on minimum wage or nothing?" There have been outcries by battered women, more women turning to prostitution as an alternative to economic slavery to one man, and the growth of a massive lesbian movement.

The lesbian movement has often appeared to be primarily made up of young and childless women, those who had less to risk by "coming out".

One young woman who came out three years ago said that she "felt scared of losing my job, my family and my friends, but most of all of being isolated from other women... I'm sure I wouldn't have been able to consider myself a lesbian twenty years ago. Things were just too hard then. Now there are so many more of us, and all kinds of women who don't fit the stereotyped images of lesbians."

Gay motherhood has not been entirely



Francie Wyland, Co-ordinator of the Lesbian Mothers' Defence Fund (far left) speaks to the media at a picket for custody rights for lesbians, outside the Ontario Supreme Court, July 1977. The demonstration was endorsed by community groups across Toronto.

accepted in the lesbian movement. The option of not *having* to have children has been elevated by some lesbians into a necessity for all women, in order that women might liberate themselves from the oppression of the "forced motherhood". Lesbian separatists have pressured women to give up their male children because they are male rather than fighting against the power men have over women. Only in the last few years has this backlash against mothers and sons begun to subside.

Many lesbians, whether they are mothers, childless, married, or unmarried, are demanding to live their lives as they choose and are showing that lesbianism is more widespread than had been thought.

Despite growing support within the movement, lesbian motherhood is not easy. There is the problem of isolation: where can one meet other women in the same situation, where does one go to meet a lover, where can one go to get out of the house? There is little money for babysitters or entertainment and few gay places, especially outside of large cities, for women to meet.

Women earn, on the average, 55% of men's wages when they work outside the home. Welfare pays starvation wages and most housework still remains unwaged.

Because of the lack of time and money, relationships between lesbians suffer. One woman puts it this way, "Mostly for me with two kids and two jobs, a relationship becomes a lot of work because finding the time for it is really exhausting. So when I have a lover, I constantly have to steal time from my kids to be with her and steal time from my lover to be with my kids. And I feel guilty about all of them. And, after all this juggling around to find some time, by the time I get some, I'm too tired to enjoy it."

The fear of losing their children prevents many married lesbians from leaving their husbands. Often children are used as a weapon by her husband or relatives to punish a woman for her lesbianism. The problems that all lesbians face of hiding their lesbianism are compounded if the lesbian is a mother.

The expense and risk of losing custody if a dispute goes to court means that most custody disputes are settled outside

the courtroom. There have been only about a dozen recorded court cases in the U.S., one in Canada, and several in England, in which a known lesbian was awarded custody. In these cases, the mother's sexual preference was only one of the factors considered in determining the "best interests" of the child.

Lack of ability to provide "well" for her children is often a factor which weighs against a lesbian mother, as it does against most women, in custody cases. In 1972, a 32 year old woman in Oregon lost her two children to her husband. The court concluded that "At this time... the father has the greater potential and has more appropriately met the standards". The standards referred to included the financial capacity of the parties and their proven ability to handle money.

Women who can not compete "equally" with men's wages are losing custody because they are less able to provide financially for their children. The emotional and physical contribution of raising children in the home is not taken into account as a financial contribution. Most lesbian mothers, like most single mothers, cannot provide a college education, a summer cottage, or the economically stable homes that most men can provide. The economic discrimination inherent in our culture, as well as sexual discrimination, is playing an increasing role in courtroom battles for child custody.

One of the reactions to women's struggle for economic and sexual independence from men, is a new direction in the courts, toward "equality for fathers". But granting men custody, in reality, often amounts to punishing women for stepping out of line. Groups such as The Society of Single Fathers are fighting not only against lesbians, but against all women obtaining custody. They make claims to superior custody rights by using such anti-woman "experts" as Dr. Henry Biller, author of *Paternal Deprivation*. Custody claims by men are being substantiated by quoting Biller's contentions that, "...fathers appear to play an especially significant role in encouraging their daughter's feminine development... that among elementary school teachers, men are emotionally more mature and flexible in the classroom than are women (Sexton, 1969) ...that females who have exper-

ience inadequate fathering are more likely to be homosexual... that the father seems to have a particularly significant role in the development of *persistence, achievement, motivation, and assertive analytical problem solving behaviour.*" (Italics mine) The Society of Single Fathers says, "Hopefully, the judges might understand a little more now, what they are doing to our children by awarding custody automatically to the mother, or allowing so little access to the father".

None of these claims are beyond contention. Ignored in many of the cases where fathers have obtained custody is the fact that it is still women who put the most time and energy into raising the children, along with an enormous emotional investment. In most cases, women's superior right to custody is clear solely on the basis of a strong relationship between the mother and child. Men, on the other hand, more often remarry after a divorce, thereby obtaining another woman to raise the children or arrange for them to be cared for by an aunt, grandmother, or other female relative. Often they will hire a housekeeper or nanny.

Francie Wyland recounts such a case in *Motherhood, Lesbianism and Child Custody*: "Early in 1974 her ex-husband appealed the custody decision mainly on the basis of Mrs. C's lesbianism. He had by then kidnapped the daughter after school and, although the mother was still the legal guardian, the judge allowed him to keep the daughter until the final ruling. In that ruling, Mrs. C was ordered to surrender custody of both her son and daughter. Mr. C., who is a farmer, will be leaving the children in the care of his sister when they are not in school."

The prejudice against homosexuals obtaining custody and the recent trend against women obtaining custody based on economic grounds unite against the lesbian mother, and she must face the decision about how open she can afford to be in court or to her husband about her lesbianism. Her decision is not a moral one, it is a very practical one, based on her needs, experiences and the relationship with her children, as well as the strength of her individual case. If a woman is on welfare, her children residing with her husband, and he is remarrying, she will not be in a good position to insist that her case go to court. A backroom deal, while not ideal may be the only way a woman can obtain custody of her children, and she is under such circumstances often forced to trade reasonable alimony rights or her share of the house for the custody of her children.

The Lesbian Mothers' National Defense Fund in Seattle (LMNDF), when speaking about custody cases, says:

*No one who has been doing lesbian mother work for as long as we have is ever glad to see a woman forced to go to court to protect her right to love and care for her children. We are too aware of the costs — mental, emotional, physical and financial — that must be paid, as well as the time, often years, of uncertainty and struggle. No feeling person would want to see a woman torn apart on the witness stand, asked to detail who she loves and how she does it, being forced to make choices*



between the woman she is and the children she wants to raise, and having her dignity stripped in any of the many ways the opposing side and the court have dreamed up. Going to court is always the last possible resort, to be used only when all else fails. Some of the women we have worked with have seemed apologetic when they have been able to settle out of court, thinking that we might want them to be the landmark case that will help the cases of all other women with the same fight. Our reaction to getting the children without a court battle is nothing short of jubilant because we know that there are no landmark cases. There is not going to be a firm precedent set, freeing us all from this threat, because custody determinations are too discretionary for that to ever happen.

This does not mean that precedents are unimportant. The court room, because it is the place where lesbian mothers face the most direct individual battles against the state taking their children, is the arena for much of the organizing for custody rights for lesbian mothers. A variety of actions have been organized to bring the issue to public attention and to put pressure on the courts. Demonstrations to support and publicize lesbian mothers' custody rights were organized against the Supreme Court of Ontario and the Family Courts in San Francisco in 1977. The LMNDF in Seattle and Dykes and Tykes in New York City joined together to organize successful demonstrations across the U.S. on Mother's Day in May, 1978, proclaiming that it was also a Lesbian Mother's Day. Defense funds, which assist individual gay women, have been set up across the U.S. to provide much-needed financial and emotional support and to circulate and share a growing body of information on successful strategies used in and out of the courts. They also serve the crucial function of publicizing the struggle for custody rights, especially in cases where an individual woman can't afford to jeopardize her chances in court.

Through the use of the mass media, grass-roots media, conferences, and the publication of articles and reports, these organizations form part of the struggle to improve the climate for lesbian mothers. Support for these defense funds and publications has come not only from lesbian groups, but also from women's groups, legal clinics, community organizations and individuals who realize that the prejudice against the lesbian mother is connected with and is a part of our culture's prejudice against women.

Wages Due Lesbians (Toronto), part of the international Wages for Housework Campaign, has recently set up one of the first such funding projects in Canada. The Lesbian Mothers' Defense Fund works with the local Women's Counselling Referral and Education Centre to provide referrals to therapists and psychiatrists who can be used in court as "expert" witnesses. It also makes referrals to sympathetic lawyers and makes information available from a growing library of legal documents. Winning custody, however, is not an absolute guarantee that lesbians will no longer face harassment and prejudice from the courts or from society. Mom's Apple Pie, the newsletter of the Lesbian Mother's National Defense Fund in Seattle, in their January 1976 issue, stated that, "A woman in Indiana ... won custody of her

two daughters with no restrictions. This was not the end of her troubles.... Winning is not so wonderful when you are in debt up to your eyes to the lawyer and the landlord, with Christmas coming up, a \$90 a week job, and an ex-husband who has not paid child support in a year..." As more women come out, the growing climate of public acceptance will force judges to cease using lesbianism as a reason for refusing child custody to lesbians. Just as in the last twenty years, single mothers have become less of an anomaly, so too will the growing power of women to determine their own lives make lesbian mothers less of an isolated, ostracized group. As Francie Wyland concluded in *Motherhood, Lesbianism and Child Custody*: "We are no longer accepting that to have children we must serve and depend on a man nor that we must hide our lesbianism as a condition for keeping our children ... we are demanding the power to be with those children in a way that is not work ... We will apologize to no one for rearing children who are — like their mothers — making a ferocious fight for the power to determine their own lives."

The daughter of one lesbian mother summed up this struggle in a letter she wrote for a school assignment: "ALL ABOUT ME: My name is Lisa. I am 7 years old. Soon mommy has to go to court because daddy wants my brother and me to live with him. He says it's because mommy's gay. That's stupid. Gay mommys are the same as any other one. Well my mommy is my best friend. We do everything together. We talk, sing, play. Some of my friends mommys just cook and clean house. My mom really loves us and we don't want to live with daddy. We love him too but mommy is special to us. Some people are afraid of lesbians but other people are afraid of dentists too. It's silly. Mommys friends are nice and happy and they make mommy happy too. If I have to live with daddy I will cry and run back to my mom. She will cry too I think. The end."

Ellen Agger, 25, is a co-founder of the Lesbian Mothers' Defence Fund, President of Toronto Women Running, Co-ordinator of The Fitness Workshop, and the author of *Why Women Run*.

# Tips For Fighting A Child Custody Case



Most custody battles are unrecorded, or settled out of court, so we do not know the real number of lesbians who have won child custody. We do know that each victory is a milestone for all of us, and teaches us more about how to succeed.

**Criteria Usually Used in Court:** In deciding which parent will be granted custody, the courts look at what is in "the best interest of the children." They measure the "fitness" of each party with respect to certain criteria:

1. Who already has the children
2. The conduct of the parents — Although there are loose precedents now against lesbianism being considered sufficient grounds for withholding custody from a woman, it is still a key, if not determining factor.
3. The provision of a stable home environment — This involves an assessment of which parent can better provide financial and emotional security. A judge who shies away from removing children from a woman because of her lesbianism can still penalize her by awarding custody to her husband on the basis of his larger paycheck.

Here are a few key pointers:

## Choose Your Lawyer Carefully

Find a lawyer who is sympathetic and experienced in custody cases. Most are unfamiliar with the recent cases involving lesbian mothers, but the lawyer you choose should look for the information that exists. (The LMDF can provide you with a list of good lawyers in many parts of Canada. We also have a large library of information to give to your lawyer.)

## Use the Courts as the Last Resort

Since the odds are better if you negotiate out of court, your lawyer should try to dissuade your husband (parents, etc) from taking you to court. S/he should present all the recent history of lesbians winning custody, and any information that might weigh against the father — his record of violence, alcoholism, poor job history, or criminal convictions. This may intimidate him into settling out of court.

## Do Not Leave the Children Behind

The courts are anxious to ensure continuity for the children, and are hesitant to move them from one home to another. So whoever the children are living with has an important advantage. When you move away from your husband, take the children with you, even if it means staying in an emergency hostel.

## Beware of Kidnapping

Your ex-husband or relatives may try to keep your child after a visit, or come to your home or to the children's school when you are not there.

## Expert Witnesses

There are a variety of "experts" — psychiatrists, or religious professionals — who can be called to testify on your behalf. They can report on the social and official psychiatric standing of homosexuals in today's society, — or to support your claims of the well-being of your children, and your relationship with them.

## How Public Should a Woman Be?

Although the courts are increasingly sympathetic to the claims of lesbian mothers, they are still prejudiced against those lesbians who are publicly gay. Since this risk is so great, public support, money and publicity must often be organized without using a particular lesbian mother's name or details of her case.

## Who Can Get Legal Aid?

In general, if your net income is \$130/week or less you will qualify. But even if you earn \$225, it's worth applying, because all your expenses, e.g. childcare, are assessed. In cases where Legal Aid will not pay the cost of expert witnesses, the LMDF may be able to help.

For more information, write to the L.M.D.F. at PO Box 38, Station E, Toronto, Ontario M6H 4E1, or call (416) 465-6822. Send for a free subscription to our newsletter *The Grapevine* — donations and helpers welcome!





# Growing with Jason

By Sharon Hohner & Jude Lemieux

*Sharon Hohner and Jude Lemieux live with Sharon's five and a half year old son Jason, in Guelph, Ontario where they run a carpentry business from their home.*

**JUDE:** Eight years ago I came to the most painful decision of my life. I gave up my four year old boy. I was an alcoholic, separated from my husband and abusing Tony through neglect and by my continuous drinking.

Four years ago, after two years in psychiatric institutions, I found help and support at a rehabilitation centre and later with a self-help organization. I cleaned up my act and found the courage to visit my son. It was a painful and beautiful experience.

**SHARON:** I've been a mother now for five and a half years. That doesn't seem possible to me. It was only yesterday that I was 15, 18, 21. Full of dreams and ambitions — none of which included parenthood. As a kid I was a tomboy. I grew into a rebellious teen. Since I was always expelled from school I spent my time in street and bike gangs until I was 18.

I've always known I was a lesbian but I ran from it for a long time. My first lesbian experience was forced on me in a bike gang when I was 15. The experience was cruel and abusive but it made me face this part of me that was scary, but also exciting. This new part of me developed sometimes slowly and sometimes quickly. Identifying myself as a lesbian led me into the feminist movement. Where I discovered, among other things, that I had also always been a feminist. I struggled with two identities for a long time before finding a balance and during this vulnerable period, I had a brief affair with a man and became pregnant.

After the shock waves subsided, I wrestled with the alternatives that seemed open to me. I dismissed the idea of abortion quickly, but other options seemed equally impossible to me. I was torn between keeping my child and giving it up. I made both decisions countless times. My final decision came only after I was in the delivery room and could no longer avoid it. I watched my son being born. It was an exhilarating experience. I was overwhelmed by the love I suddenly felt for this strange little creature. Decision made.

At the beginning of my pregnancy I met and fell in love with Frances, an exceptionally wise woman, who guided me through pregnancy and the first two years of motherhood. I know that, had I been on my own or with a lover who lacked Fran's wisdom, I wouldn't have survived the first six months of Jason. As much as I loved him, I still felt all of those things I'd felt before his birth and bringing him home brought more problems. I didn't know how to take care of a baby. I didn't know how to fold diapers, much less change them. I often didn't realize what he needed or wanted when he cried. Fran taught me all of those things. Jason is still close to her, and in more subtle ways, Frances is still my guide.



**JUDE:** A year ago I fell deeply in love with Sharon and found myself confronted with, tested, challenged and put down by this little five year old kid of hers. Perhaps one of the most difficult changes in my life has been to become a second mother to Jason — to adopt him as my own. I have some experience with adult-child communication skills, Parent Effectiveness Training, but this kid really took the cake. He was tough, untouchable and very insecure. I poured myself into him. We took an adult-child workshop and had a play session every week for ten weeks. I read him bedtime stories. I tried desperately to establish a closeness between us until "my cup runneth dry". And Jason and I began to clash.

**SHARON:** I moved to Guelph a year ago to take a carpentry course. Jason stayed in London with his grandparents for several weeks while I got things settled for us. I had great difficulty finding a day care centre for Jason and when I did I found out that I didn't qualify for a day care subsidy here. This set the stage for a long and frustrating series of appeals. After losing the last one, I felt defeated. I was angry at the government — they were doing everything they could to stop me from learning a trade so I could support my son.

I often wish I had even an ounce of natural instinct in me. I have to work hard at being a parent, at being consistent at it. When I let up, I experience painful periods of feeling inadequate and insecure — periods that are devastating to both Jason and me. When I brought Jason to live with me I entered just such a period. I was drained: I didn't have the support system in Guelph that I'd had in London; paying for day care for eight months had put me in the most stressful financial situation I have ever been in and I've still not recovered

from it. And I had never been totally on my own with Jason before. I took a lot out on him. But Jason weathered it far better than I — I'm still feeling guilty.

I have had some hard lessons to learn — some I'm still struggling with — but I have another excellent teacher now, supporting and guiding me. I met Jude when she came into the carpentry course I was taking. Our relationship has grown into a strong and committed union. We have learned to be positive, to compromise our differences, and to encourage each other.

**JUDE:** After that, I spent time watching Jason, and I guess, really, watching myself. I came to the very crucial understanding of how I actually felt about this little boy: I wanted to love him, but I was also terrified to let that seed grow. I was afraid that if I let my feelings flow with Jason something would happen to destroy what we had, that my adopted son would be taken away from me. I could see that I had to overcome this fear and love Jason with all I felt for him. This is happening right now, and would you believe, he is starting to love me too. It is an incredible reward for all my work with him.

A major factor in our "vicious triangle" was the way Sharon reacted to Jason. I could see her resentment toward him and I knew from my own experience with Tony where it was coming from. He was a commitment and a responsibility and that is such a load for a single parent. Sharon had to change before Jason could. She had to become attentive and warm with him before he would reach out to us for contact. Sharon tried very hard not to exclude Jason when she and I were being affectionate, but her resentment often showed anyway. By bedtime she wanted all that commitment and responsibility to be in bed sleeping so that we could be free to be together

without his demands. I think he was jealous of the attention I received from his mommy — attention and warmth that he needed, too.

Sharon has gradually changed, and, of course, Jason has, too — right alongside her. She has worked through her resentment at being a mother and treats Jason with respect and warmth. She is becoming more and more sensitive to his needs and is careful to make sure that their communication is open in both directions.

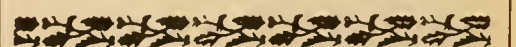
**SHARON:** Jason is becoming more open and warm with Jude. He's losing his hardness and learning that it's okay to be warm and gentle. Jude and I have a small woodworking business and our shop is in the basement. Jude built Jason his own workbench, and they often work together there. Jason was impressed with the bench and since then the barriers between him and Jude have been almost non-existent. Jason is a happy kid. Mostly he's a pretty good kid. And he's smart. I think he has a lot more awareness than most kids his age do. I try hard not to smother my son — to let him find his own way. I try to guide him effectively without power-tripping. The most difficult thing I've learned is to treat him as a person, to treat him with respect. Our relationship is always at its best when we are two people in it, rather than a mother and her possession.

I also always try to be honest with my son. It's hard sometimes, but he can handle honesty. Especially because of my lifestyle, I think I have to be open with Jason. He's grown up with the women in my life and it's a natural thing for him.

**JUDE:** I guess everything I've said fits for any parent, not just adopted parents like me. Being a parent is a highly skilled profession. Sharon and I have to work very hard at it, and Jason, bless his heart, is saddled with us and bearing with us and our double messages. We are growing — all three of us — and what more could we ask for? As for my son, Tony, I feel him in my soul every day. No one could ever take the place I have made for him in my heart — in the depths of my being, I love him.

**SHARON:** Here I am five and a half years later, still struggling with this thing called motherhood. Still full of dreams and ambitions — all of which include parenthood now. I don't regret becoming a mother. It's never prevented me from doing anything I really wanted to do in my life. If I had to, I found other ways to accomplish them.

As a mother I fumble around a lot. But the most important thing I can do about that is pick myself up, brush myself off, and keep trying. My kid is doing okay. I'm doing okay. He'll survive me and I'll survive him. My son has filled my life with a richness I'd never have known without him. I still can't really see myself as a mother. But, I can't see myself not being Jason's mother, either.







# From Victims to Victors

by  
**Robin Tyler**

Up until the recent recession, this had been a society in which the passionless were rewarded. If one was willing to be computerized, to "dance one's way to isolation through a disco beat", some where amidst the cocaine, poppers, and casual sex one could escape the depths and also the (non-drug-induced) heights of one's emotions. Yes, I.B.M. (the Independent Bastard Movement), run by big business and for big business, held out the carrot dangling from a stick for the middle class to chase. The reward? Security, of course — security in old age, security in housing, security in filling our stomachs. And an absolute guarantee that they would show *Sermonette* at the end of every day so that we could thank

the Lord we weren't working the diamond mines in South Africa or, the equivalent, that we weren't imported domestics in Canada with no rights at all. Hurray! No risks! No risks for the nuclear, middle class, Caucasian family. Yes, Big Brother thought of everything — est, transcendental sedition, karma karmikazi, born again — anything to keep us on the assembly line of indifference.

Millions were starving all over the world, but now Coca Cola was available to the non-white masses, so progress was at least visible. They slapped our hands for littering in the streets, but never apologized for nuclear waste. And they were so "cock" sure in their 1984 men-

talities, that when the first U.S. white men burned their cars to protest the gasoline crisis and long lineups, Big Brother was shocked. Food, decent housing, good health, even the right to work are slipping from the reach of the middle class. And the middle class is realizing that, take away their credit cards, and they're poor. Security is nonexistent, and freedom is finally just another word for "nothing left to lose."

Thank goodness we were born queer. No matter how much of the bullshit we bought, we were never allowed to fit in. We could look, dress, act, and even pretend we felt like "they" did, but stick your neck out of the closet, and you got shot. We — one of the largest minorities of oppressed people in the world — were the invisible enemy, an inkstain on their white blotter of morality. Yes, we were feared. No, not the few "effeminate" men or "too masculine" women, not the ones who were easy to spot and could be, if not destroyed; at least tortured into isolation. But we, we who were their sons and daughters, and cousins and brothers and sisters, we were the dangerous ones. Because we were forced into being radical before a revolution had arrived, fighting, not for "crotch politics" (as they always say, what we do in our own bedrooms is our own business) but for sheer survival. The right to be, the right — not the privilege, the right — to love openly.

Oh, yes, we made mistakes. Many of us bought the myth that "closet" stood for "privacy", for privacy and not for prison, and suffocated — choking on the lies we had to tell at work or at home, or drowning in scotch or bourbon or whatever we needed to wash away the pain of guilt — that guilt being anger turned inward.

And some of my lesbian sisters rejected lesbian mothers, saying they had dared lay with men. Yet, had their mothers not lain with men, they wouldn't be around to protest the lesbian mothers.

They objected to lesbians raising some little boys, and I agree. Lesbians shouldn't raise "some" children. We should raise all the children, for we understand prejudice, have compassion, and sure as hell, would do a much better job!

We gays toughened, for in all societies we were the lepers. And then ten years ago came the Stonewall riots, and by fighting back, the victims became survivors. All the strength and courage that was previously used to get us through the Christmas holidays — because our parents no longer wanted those of us who were openly gay home — we turned that strength toward fighting, fighting the patriarchy. We knew all along we had a right to live, just because we were ... we always have been... and we always will be. And so, when we, as lesbians and gays, wait in gasoline lines for hours upon end, or food lines or work lines, we are tougher than our white middle-upper class contemporaries who bought the dream and are in shock that it is collapsing. For years we waited for our parents, our straight friends, our employers to accept us, and their rejection was as manure is to plants; all that shit just made us grow!

Out of our oppression has come great laughter, great art, great courage, great strength, great stamina. We are prepared. We are not afraid of risks, for our lives have been one great risk. Come on! What are you waiting for? We're ready. You made us great fighters, and we shall help lead the change.

I thank whatever it was that made this kid from Winnipeg, Manitoba, Canada "a little freak," for now I am a lesbian warrior, and I am either going to be able to live up to my potential... or I am willing to die fighting for it.

*Robin Tyler, comic-activist, will be speaking in Washington D.C. on October 14th, 1979, as part of the National Gay March on Washington.*

## celebrate...

50 YEARS  
OF CANADIAN WOMEN'S  
"PERSONHOOD"

### Women's Press Benefit Concert & Dance

● Marie Lynne Hammond ● Nancy White ● Caitlin Harford ● Marianne Girard ● Arlene Mantle

Bargain dinner from 6pm Music/entertainment 6:30 - 8:30  
Dance 9 pm

Saturday, October 13

St. Paul's Centre - 121 Avenue Rd.

Information: 922-9447

## demonstrate...

For a woman's right to choose abortion  
and to protest the Right to Life Conference

Saturday, October 6

Rally 11 am Queen's Park South

March to the Royal York Conference Site

## Here's Your Chance to Help

Gayle Bezaire won "conditional" custody of her son and daughter in Windsor, Ontario in January 1979. In April she lost her children because Judge McMahon ruled that Gayle had violated certain stipulations he had originally ordered, eg. that she could not live with anyone without the court's approval.

Gayle moved to Calgary in May, where she has a steady job and is saving money for an upcoming appeal for custody. She founded a Gay Parent's Defence Fund which provides support for gay mothers and fathers there, with the help of information from the Lesbian Mothers' Defence Fund.

Gayle's expenses so far total \$5000, and her appeal — including travel, psychiatric assessment, and expert witnesses' fees — may cost up to \$3500 more. She needs your help immediately because the appeal could be heard within a month, and the sooner the better for Gayle and the children.

Lisa, 8, wrote to her mother not long ago:

*I miss you. I wish I could live with you. I sure am sad that we lost our court case. Sometimes I cry at night because I miss you so much. It's not fair that we lost. We should be with you because we were happy then. Mommy please take me and Sean home with you when you come. I want to come home.*

Gayle has a good chance of winning her appeal on the basis of evidence that she is the better parent. Please send your donation to:

The Gayle Bezaire Defence Committee  
C/O The Gay Parents' Defence Fund  
PO Box 395, Station M  
Calgary, Alberta T2P 2J1

Lesbian Mothers' Defence Fund



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## Taking a poll

The interpretation of public opinion polls is an undertaking wisely left to those trained for the task, I know. But none of those highly paid persons is likely to dispense their expertise free of charge. For that reason, I will place my own interpretation on the recent *Weekend Magazine* poll on homosexuality (published August 18), and stoically await the arrival of acid letters penned by legions of hitherto unknown gay psephologists.

The poll, conducted early in the summer, found that, of the 2,000 persons questioned, 47% claimed to find it "fairly easy" or "very easy" to accept homosexuality in others, while 39% said they find it "very difficult" or "fairly difficult" to accept.

It is certainly perilous, but possibly informative, to set these findings along side those of another *Weekend* poll published in December 1977. That poll, which probed Canadian attitudes to various kinds of nonconforming sexual behaviour, asked respondents to rate "homosexual sex with love" on a 1-7 scale, where 1 represented the extreme opinion that such behaviour is always wrong, and 7 the opposed extreme.

An impressive 55% of the respondents replied that homosexual sex with love is always wrong. Respondents who placed themselves on the negative end of the scale (points 1-3) totalled 66%, while those choosing the positive end made up only 15%. Eight per cent professed neutrality (point 4) and another 11% did not answer.

Of course, no direct comparison is possible between the two polls — they placed differently worded questions and options before those interviewed. Even so, it doesn't seem to be going too far out on a limb to suppose that a person who thinks that homosexual sex with love is always wrong must find homosexuality difficult to accept in others.

If my supposition is correct, we can justifiably note that such expressions of homophobia have shrunk from 55% of responses in December 1977 to 39% in the summer of this year.

Tentative conclusion no. 1: There has been a very significant movement away from antihomosexual attitudes since late 1977.

We have to look at that first poll in its historical context. Earlier that year, a Gallup poll had for the first time revealed attitudes toward the inclusion of "sexual orientation" in human rights legislation — 52% of those asked favoured such an addition to The Canadian Human Rights Act and 30% were opposed. And, just a few weeks before that, the review committee of the Ontario Human Rights Commission had recommended a similar change in provincial legislation.

These two events were the signal for the opening of an offensive against gays: columnists spewed poison, editorials urged caution in extending human rights to gays, and the news media assiduously promoted the Jaques murder as a symbol of the liberation of homosexuality. Consequently, it is probable that the December 1977 poll is a measure of the immediate effectiveness of

that campaign. We cannot know this for sure, because we have no earlier sounding of public opinion on the acceptability of homosexuality.

The antihomosexual campaign went on for many months. It seems to have faded from the national scene relatively quickly, after the end of the Jaques murder trial (January 1978). But it continued in Ontario right up to the raid on the Barracks steam bath in Toronto (December 1978) and the defeat of the charges against *The Body Politic* (February 1979). Yet, just a few months later, the *Weekend* poll put at 55% the number of Canadians who find homosexuality easy to accept.

Tentative conclusion no. 2: The 1977-78 campaign against gays, while enjoying some immediate success, failed to produce a longterm shift of public sympathy away from gay people.

Now, our opponents had at their disposal the daily and broadcast press, while we had to fall back on our own all-too-slender resources. So why did the campaign against us fail? Speculations only...

First, the news media can't shepherd the flow of information to marshal opinion against us without implicitly acknowledging that we have challenged our assigned place in the existing order. While the surface message of the media is frequently derogatory, the message which underlies the news is that there is something questionable about the current status of gay people.

Second, the media are imperfect in that they are not monolithic. There are media workers who perceive the justice of our struggle, and they occasionally risk going against the media current. It's interesting to observe that, in the wake of the Barracks raid, some background stories about gays and gay life appeared.

Third, as puny as our own efforts at mass communication are when set against those of the opposition, we wield one weapon which is not contained in their arsenal: truth. By and large, people recognize the truth when they hear it, even when it is a truth they would rather not hear.

Tentative conclusion no. 3: We are neither so isolated nor so alone in our struggle as our opponents would like us to feel.

Although we have significant support, the portion of the population which really accepts homosexuality is a minority—a strong minority, but still, a minority. It is indicative that, although 55% of those asked in the *Weekend* poll find homosexuality in "others" acceptable, that percentage fluctuates wildly when specific groups of "others" are mentioned. The critical figure is the number who find homosexuality acceptable in elementary school teachers: just 33%; those who find it unacceptable rise to 52%.

We must assume that this majority regards gay life as less desirable than some form of family life, and that it fears contact with gay teachers might lead young people to mistakenly adopt this inferior way of life.

Tentative conclusion no. 4: We still have a lot of talking to do. ☐



*"The symbolic Amazon ax must become what it symbolizes: the weapon of the oppressed."*

## Beyond equal rights: Mary Daly's gynocentric vision

**F**eminist theory has come of age. Equal rights, androgyny, humanism, personhood and all the other concepts used by our forefathers in their pioneering attempts at unmasking women's oppression are no longer very useful in theorizing. These concepts grow obsolete even though (or perhaps precisely because) they have not become realities: the economic gap between men and women widens even as we begin to see that economic equality is not what liberation is ultimately about. This paradox must be kept in mind as we trace the development of feminism as an intellectual force.

Early feminists, from the 17th-century Mexican nun Juana Inés de la Cruz to the American women involved in fighting for the Equal Rights Amendment, were outraged at seeing that women were cut off from many or most of the benefits that men in otherwise similar positions took for granted. It was sometimes implied — as in Virginia Woolf's *Three Guineas*, for example — that this discrimination was no mere accident, and that male privilege affected *all* spheres of life, the abstractions of the philosopher no less than the pronouncements of the inquisitors, the poet's study no less than the kitchen. On the whole, however, feminists were too busy fighting for basic human rights to pay much attention to the structural defects of the society in which they were attempting to obtain a front-row seat. If any visions of the future were forthcoming, they were full of rosy images of androgyny: female sentiment and male reason had been happily reconciled.

*Herland*, Charlotte Perkins' 1915 Feminist utopia, depicts a flawless all-woman society which has solved every imaginable technical and emotional problem. *Herland* is what the Garden of Eden should have been, living proof of the slogan "Adam was a rough draft." And yet, Perkins chooses as a narrator a man, and a sociologist at that, so that women readers have little direct access to the women of this community, and are constantly subjected not only to his inane comments but to the strange sight of an Amazon society deploying immense amounts of energy for the benefit of three rather dense male scientists. The ending is ostensibly happy, with one of the men staying behind and the two others returning (one of them with an Amazon, now his wife, in tow), but one wonders if a more consistent ending would not have been an invasion by the Marines. The male point of view, plus the reassuring fact (for men) that at least one man is allowed to stay in *Herland* and become a father of little Amazons, indicated that in 1915 it was not yet possible to follow the implications of feminism through to the end.

Have times changed that much? Well, *Herland* is as mythical now as it was then, and even the most separatist of radical lesbians are not free from either

the material or the mental constraints of male privilege. We may choose to live on an isolated women's farm, but presumably we will need the odd Swiss army knife or pair of jeans; no matter how physically isolated, nothing short of total amnesia would free us from our upbringing. However, due to the growth both of a world-wide movement and of small, relatively cohesive communities, it has become possible to stop knocking on the door of equality and reflect for a moment.

The new feminist theory — that radical, non-apologetic current of thought, for which Mary Daly, Andrea Dworkin, and Adrienne Rich are spokeswomen — is precisely that reflection, that temporary withdrawal from the day-to-day fight for jobs, daycare, lesbian rights, etc. It is not, however, an escape from or a denial of the pressing needs of the moment: it is always informed by and linked to these "pedestrian" questions, and hence always includes personal experiences within its abstractions. Feminist theory is neither political theory nor philosophy, it is neither literary criticism nor historiography; it incorporates the methods of the traditional disciplines, but unlike them it does not seek to elevate the thinker "above" the dust and dirt of the mundane. It helps women understand, criticize and change themselves and their world.

It is thus a little surprising to find Mary Daly, who describes herself as a "Revolting Hag," giving her books subtitles such as *Toward a Philosophy of Women's Liberation* and *The Metaethics of Radical Feminism*. Radical feminism cannot possibly "have" a philosophy, much less a metaethics: it is not yet another philosophical system, but the rejection of traditional modes of thought, as Daly herself points out in the small print. Such titles are bound to mystify the casual browser, the "every-woman" that feminist theory attempts to reach. If the browser in question is not totally put off by the grand titles and decides to shell out \$6.95 and \$20.50 respectively, and if she manages to overlook the fact that a good chunk of her money is going into the coffers of the trendy academic publishing house Beacon Press, rather than into those of feminist organizations — and if, furthermore, she is not overly dazzled by the red fake leather cover of *Gyn/Ecology*, on which the gold letters shine as upon a Bible — then she will find that there is indeed something there for her. Some good can come from such unexpected quarters as the theology faculty at Boston College (where, the dust jacket tells us, Mary Daly is an associate professor) and Beacon Press.

These facts — titles, jackets, prices — are not mere trivia. One of the tenets of Daly's own thought is that the traditional relegation of certain concerns to the level of "trivia" is a maneuver to devalue women's experience. She must be aware that for most radical feminists \$20.50 is a serious quantity, and that most of us (even those who, like myself, have gone through years of "training" in philosophy) do not have the term



photo: Gail Bryan

*Beyond God the Father: Toward a Philosophy of Women's Liberation* by Mary Daly. Beacon Press (Fitzhenry & Whiteside in Canada), 1974. \$6.95  
*Gyn/Ecology: The Metaethics of Radical Feminism* by Mary Daly. Beacon Press (Fitzhenry & Whiteside in Canada), 1979. \$20.50



"metaethics" in our list of the ten most useful words. I am not arguing that she should never use "difficult" words. I am simply saying that I see no need to mystify the reader even before she opens the book, and that in any case *Gyn/Ecology* has precious little to do with ethics or metaethics (metaphysics would have been closer to the mark). The book has to do with women, with language, with the myths and rituals of patriarchal culture and with our self-oppression, and to the extent that these themes are treated in detail and without any fear of antagonizing anyone, Daly has given us an important gift.

Daly's thought has a very special place in the constellation of radical feminism, and in what follows I will try to use my own studies and experiences to shed light on her journey from the semi-religious language of *Beyond God the Father* to the radical vision of *Gyn/Ecology*, emphasizing those elements in the more recent work that, in my opinion, still carry too many vestiges of traditional philosophy and theology. I do this not in order to prove that she is wrong and I am right, but rather with the aim of showing that *Gyn/Ecology* cannot be read as a universally valid Bible of feminism, and that before we blindly apply Daly's concepts to our lives we should become aware of the difference between her starting point and our own. This critical, self-reflective frame of mind is needed in order to avoid the risk of turning her ideas into a new jargon, and ourselves into disciples rather than sisters.

The language of *Beyond God the Father* is a mixture of liberal theology and existential philosophy. The old idols (eg God as Super-Father) are knocked to pieces, the old myths (eg Eve as Temptress) are criticized, and whatever can be salvaged from Christianity is rescued and transformed, for example in the analysis of the Virgin Mary: "The message of *independence* in the Virgin symbol can itself be understood apart from the matter of sexual relationships with men...some women have managed to absorb from the Mary image a vision of a free and independent

woman who stands alone."

The demolition job is quite good, but unfortunately Daly is (or was, in 1973 when this book was first published) confused about what sort of building to construct in place of the old church. She gives some edifying but empty utterances about transcendence, quoting approvingly Karl Jaspers' blather about "the flow of the inexhaustible Encompassing." Jaspers, in my opinion, replaced submissive acceptance of the power of certain concrete men with a more sublime but no less submissive acceptance of the power of some mysterious Being-as-such. Although I understand that Daly's critique of her own religious beliefs would organically lead her to this stage, in which God the Father is replaced by a non-pictorial, non-sexist concept of the Transcendent, I do not think that this stage is necessary for women who did not start out as committed believers.

Having seen through the ideologies and myths of Christianity, Daly is nevertheless not ready to abandon religion as a mode of thought, and ends the book with an appeal to "the creative drawing power of the Good Who is self-communicating Be-ing, Who is the Verb from whom, in whom and with whom all true movements move." The reader is tempted to unthinkingly nod "Amen," hardly a feminist response. Daly's *Beyond God the Father* purged Christianity of its sexist content but did not give up its form, its religiosity.

As long as the reader's attention was drawn to the Good/Verb/Being rather than to the struggles of Eve's daughters here on earth, the feminist movement as a whole did not benefit from Daly's sincere and committed journey — although she was no doubt a breath of fresh air for MCC-identified women.

Six years later, Mary Daly has given up talking about androgyny and has reduced her prayers to the Transcendent to a minimum. She has read a lot about women's history, about how the medical professions take away women's power, and so on, and she has no qualms about being labelled a "radical" and/or a lesbian. She wants to find the way to Herland, and we can be sure that she'll be

more careful than Charlotte Perkins' heroines about letting men in. And yet, some habits are hard to break; she still falls into quasi-theological ways of thinking and speaking.

First of all, a minor but telling point: she cannot give up using strings of quotes, and I found the constant references to male authors whose felicities or stupidities were beside the point, rather distracting. Of course, some quotes are illuminating, for example the passages from Freud's *The Case of Dora*, but wasting a whole page to comment on some irrelevant article by Chomsky is at best boring and at worst exasperating. Daly was no doubt trained to fill her academic papers with references to other people's thoughts, but this acknowledgement of "authorities" is not part of radical feminism. (In this respect Daly would do well to look at Susan Griffin's *Woman and Nature* — see *TBP* March/April 1979 — in which patriarchal "wisdom" is quoted in a liberating and enlightening way but without breaking the flow of Griffin's thought.)

Secondly, there is a disturbing tendency in *Gyn/Ecology* to condemn all women who are not sufficiently radical as "tokens," mere puppets at the service of the powers that be. When tokenism is at issue, I do not think that any of us, including Mary Daly, is so free from sin that she can cast stones at others. Criticism must always be linked to self-criticism if it is to rise above dogmatism. For example, Adrienne Rich's essay "Women and Honour" shows not only that men force women to lie but also that women, as a result, are often dishonest with themselves and with each other — a painful self-criticism that is much more valuable than any condemnation of those awful aliens, non-feminist women (see review of Rich's *On Lies, Secrets and Silence*, *TBP* July 1979). The road to feminism cannot be covered once and for all; we are constantly stumbling, going back, and taking wrong turns. We cannot ever assume that we have reached the end and that everyone who is not with us is behind us.

Finally, despite Daly's attempt to give her theory concrete shape by discussing

misogynist practices such as African genital mutilation and Chinese foot-binding, her mode of thought remains primarily philosophical. That is, she does *not* analyse certain practices in specific societies and build her theory from her findings, using her knowledge to suggest strategies appropriate to each society. Instead, she starts out with a quasi-metaphysical distinction between "the male" and "the female," seeing every fact or event as an imperfect embodiment of this cosmic battle of the sexes. Those flesh-and-blood men whom we took to be our oppressors are ephemeral manifestations of "the male," and the cultural forms discussed in the book are "merely multi-manifestations of the overall culture of androcracy." No specific tactics are suggested for dealing with any of the forms of oppression discussed, and all she has to offer are imaginative suggestions that unfortunately apply to "androcracy" (ie patriarchy) in general but to nobody in particular. She neglects mere "details," such as the fact that American gynecological practices are embedded in a system where the maximization of profits is the highest good, and she is quite insensitive to the peculiarities of ethnic groups and historical periods.

If patriarchal attitudes and practices are to be eliminated, it will only happen as women in different countries get together to overthrow their political and socio-economic establishments: "androcracy" as such does not exist anywhere and therefore cannot be overthrown. Daly's critique of the myths and rituals of male-dominated societies is useful as a preliminary "exorcism," as she puts it, as a hard-hitting reminder that even seemingly harmless cultural products (eg the dogma of the Holy Trinity) conceal a deep misogyny. Her critique gives some new weapons; but, to paraphrase Karl Marx, the weapon of criticism can never replace the criticism of weapons. The labrys used by Daly as a symbol must *become* what it symbolizes, namely the weapon of the oppressed. The ritual dance and the exorcism are not themselves the battle, but merely its prelude.

Mariana Valverde □

#### Chinese Amazons: The weapons of criticism





# MUSIC

## Sex and men and rock 'n' roll

Blatantly Offensive, Man Enough to be a Woman, Things Your Mother Never Told You by Wayne County and the Electric Chairs. Attic Records.

Wayne County first came to my attention in the film *The Blank Generation*, a cinéma vérité effort which groped its way through New York's punk rock underground. Of the nine bands filmed on stage — including Patti Smith, Blondie, Talking Heads, and Richard Hell and the Voidoids — Wayne County was certainly the most outrageous. A drag queen dressed in black stockings, corset, enormous frizzed wig and make-up which went as far as double eyebrows, Wayne County strutted as the quintessential bitch goddess. The mike was a dildo, and everyone in the audience got tongued. When he sang "Toilet Love," about a gay bar called the Toilet in Greenwich Village which had a reputation for fast sex, he dressed in his toilet outfit, a gossamer gown confection strung with the garbage of household affairs and topped off by another enormous wig. "I've always been a big fan of trash," he says. "That outfit was an artpiece." Once, back then, someone called him a queer, and he retorted, "I'm more of a man than you'll ever be, and more of a woman than you'll ever be able to get."

On August 20, 21, & 22 Wayne County (also known now as Jayne County) played at the Edge in Toronto. Three years after *The Blank Generation*, and three years into a sex change, she has toned down her act. "It was too much theatre and not enough music. I wanted people to get off on the rock and roll." She dresses now in a slinky belted dress, circa Italy 1963, and microphone masturbation has been replaced with extravagantly "femme" gestures and high energy dancing.

Like many (most?) punk bands, the music of Wayne County's band, the Electric Chairs, is a return to early '60s British Invasion stuff — touches of The Beatles and The Dave Clark 5 in there with Eric Burden and The Animals. The band is musically competent — they don't shine, but they're not lacklustre either. They sound better on their albums.

It is the lyrics of Wayne County's songs and the way she uses them to satirize which is important and unique. As part of the New Wave/punk rock breakthrough of the mid 70s, Wayne County lampoons those notions of heterosexual love (strong independent man/warm earth mother woman) which mainstream rock takes so seriously. At one moment, she plays out the persona of the weak and love-stricken, in a song like "I'm Putty in Your Hands." At another, she is the castrating bitch goddess in "Wonder Woman," "(You May Look Cool, Honey, But You're) Bad in Bed," or "(If You Don't Wanna Fuck Me Baby, Baby) Fuck Off."

Unfortunately, the night I was there, most of the audience came just to hear her sing that. "Fuck Off" got the loudest cheer of the evening. The predominantly straight male crowd spent most of its time smashing beer bottles, smashing the Edge, and having grunting contests. Fortunately for Wayne County, she only saw her real fans dancing and cheering up front by the band, and added Toronto to the list of cities she feels good in (along with Manchester and



photo: Linda Hammond

Wayne County: "My music is about people who use masculinity to put other people down."

Liverpool in England, and some cities in Germany). "Here the audiences give you something. New York audiences are pathetic."

It seemed ironic and absurdly appropriate when Wayne County celebrated her transsexuality in "(Are You) Man Enough to Be a Woman?" If the grunTERS knew she was transsexual, they very likely, very easily, blocked it out.

After the show, Wayne County sat in an upstairs dressing room fixing her make-up in a mirror. Her southern accent ("just outside of Atlanta, Georgia") is scarcely dented by a decade in New York and a year or so in England.

"I always found masculinity — the masculine role — very oppressive," she told me. "It stilted me, didn't allow me to express myself, or dress or act or hang out with people the way I wanted to." Apparently the gay subculture didn't offer her much relief from that. "A lot of gay men are hung up on masculinity too."

So what's a girl like her doing in rock and roll, that most male, most heterosexual of pop culture? "I was raised on

rock and roll. But I hate sexism in rock, and have to laugh off bands and people who are. I can't take them seriously.

"My own music, songs like 'Man Enough to be a Woman,' are about people who use masculinity to put other people down. Or it's satirical, like 'Shit,' which is about how some people think they are better than others, but everyone's the same when they gotta shit." Back in her more theatrical days she used to perform that song by sticking her head in a toilet, pulling out handfuls of dogfood and throwing it at the audience. It's not part of the act anymore.

"That's all reviewers picked up on, and I'm kind of stuck on the reputation I got from that. American record companies still won't touch me." (Wayne County is produced and recorded in Canada by Attic Records, which exports to the US market). "But I have no regrets about it. I'm living. It just may take more time for people to take me seriously as a singer and songwriter."

Wayne County is not the first transsexual trying to make the rock genre

work for her. Some, like Sylvester and Amanda Lear, had to wait for disco before their success came. Others have simply faded into obscurity. But even Wayne County intimates that disco might be a good medium for her to use, particularly to reach out to the gay audience. She's contemplating disco versions of "Man Enough to be a Woman" and "Fuck Off."

Wayne County's sex crossover is probably one of the reasons her audiences — which she describes as "mixed" — are largely straight. As a woman, Wayne County passes as part of the heterosexual mainstream.

Does this mean that her satire and her statements on masculine oppression go over everyone's head? "Well, a lot of my fans do take me too seriously. And a lot might miss what I'm saying. But I still think I'm making an impression — at least to some — even if they do have a long way to go.

"Even if there's only one person in the audience who goes home a little bit enlightened, it's worth it."

Robin Hardy □

## If music be the food of love...

**Tryin' to Survive** by The Berkeley Women's Music Collective. LP, 1978. Distributed by Olivia Records.

**We Deny None of Our Changes** by Maggie and Jude. Tape cassette, 1979. Out from Under Tapes (distributed by Day Moon Design, Olivia/Pleiades Records).

**Foxglove Woman** by Trish Nugent. LP, 1977. Distributed by Olivia Records.

**Something Moving** by Mary Watkins. LP, 1978. Olivia Records.

The Berkeley Women's Music Collective's *Tryin' To Survive* is this group's second album, their first titled simply *Berkeley Women's Music Collective*. They formed in October 1972, when Debbie Lempke, their drummer, put up a sign in a local food co-op looking for women to share music with, and three months later this meeting of interested women began practising as a band. Since then, besides their albums, the Collective has been involved with too many women's music-related projects to list here.

The material on this record is partially new — the rest has been heard in performance before. Quality is uneven; some songs "cook," others don't, usually because they're trying too hard to make the lyrics politically correct, and ignore,

for instance, the all-important tune. One thing that did annoy me was the cuteness of labelling — arbitrarily, it seems — one side of the record "Butch" and the other "Femme," a system also applied to their cover photos. It appears to have no purpose, not even that of satire, and I cannot see how it connects with the theme of "Tryin' to Survive."

But on to the good stuff! I enjoyed several songs: "Nicole," a country song about the unfulfilled attraction for a camp counsellor (!); "Tryin' to Survive," a Spanish-flavoured piece which describes what women do to survive in a patriarchal society, with catchy rhythms; "People," a jazz/rock number with a funky bass line, which has a wonderfully strong chorus of voices; and "Takes More Than Time," which has some good jazz-piano work and almost honky-tonk vocals.

Overall, I'd say I was a bit disappointed with BWMC's second album, but feel it's a good effort nevertheless, especially if you like rock music with a conscience.

*We Deny None of Our Changes* is a tape made by Maggie Savage, for which she wrote, arranged and produced her own material. Jude Fogelquist is a capable backup and bass player. Maggie Savage is a Seattle-based performer who

describes herself as a feminist singer and songwriter. She sees her music as "celebrating women's identity and self direction." Her music seems to be in a generally classic folk style, accompanied by piano or guitar.

On this tape, her best songs are those in which she creates a mood and sense of place, such as on "Betty Crocker Coupon Blues," a funny, quirky dialogue from a frustrated housewife who sees the limitations of her lot in life a bit too clearly. "Great American Female Shuffle" is another satirical song, well performed and sounding deceptively easy, about how women downgrade their achievements and/or let men take credit for them.

This is a low-key, somewhat introspective work, and one which allows you to discover the subtle nuances of Maggie's voice and guitar, an excellent and competent professional. My big beef, however, is that someone should have checked the recording quality. It appears to have been over-saturated in the high-frequency range, thus "flattening" part of the sound and producing an annoying buzz occasionally. Please rectify!

Trish Nugent's *Foxglove Woman* is apparently a first album. Most people



have heard a few of her songs on the soundtrack of *Word is Out*. Apparently she works mostly with Carol Ventrillo, who does supporting vocals, and Marcia Banman, an accomplished and versatile keyboardist, but she has lots of help from various feminist musicians.

Nearly all of the pieces are Nugent's own songs, which range from country to folk to ballads. Her best have an elegant simplicity in both arrangement and style. I confess I didn't particularly like her country songs because I felt they tended to cover up her voice, and relied on thematic clichés.

My favourites are: "Neiges D'Antan," a lilting song about lovers growing apart, with a poignant vocal underscored by some classical guitar playing; "The Phoenix," a mythical ballad which sounds wonderfully medieval with harpsichord and recorders, and is haunting in the images it brings to mind; "Circles," a melancholy, yet yearning, song about coming to terms with inevitable changes and cycles, which has a good strong string section which enhances the mood of this song; and finally, "Happy Birthday To Me," an *a cappella* "birthday song to be sung year 'round."

This album is a definite "must have" for anyone, of any political or sexual persuasion.

Mary Watkins, who brings us *Something Moving*, is a pianist, composer, arranger, performer and songwriter. She's worked as a jazz pianist, an accompanist for modern dance groups and choirs, and as a musical director for Black theatre. She has a unique sound: a diverse mixture of classical, blues, jazz, soul, spiritual, funk and pop. You've probably heard her on the albums of Teresa Trull and Linda Tillery, as well as on the *Lesbian Concentrate* LP.

It was most unusual for me to like an album from start to finish, especially considering my notorious distast for mediocrity. It is an album of largely instrumental pieces, though it has some good vocals by Gwen Avery. The lyrics are relevant and free from rhetoric, the melodies are well structured, and the musicians' performances are excellent.

Best cut is the dynamic "Witches' Revenge," a jazz-fusion piece with some superlative solos by Jerene Jackson on electric guitar and Bonnie Kovaleff on trumpet. It features keyboards by Mary Watkins, with good supporting backup on bass, percussion and drums for a

One could best describe it as a piece where the composer plays dissonant phrases in minor chords produced by various musical instruments against a throbbing electric bass.

This is a first-class jazz album which should be on your stereo. I can hardly wait for Mary Watkins' next one!

Ilona Laney □

Orders for Olivia Records can be sent to the Toronto Women's Bookstore, 85 Harbord St, Toronto ON M5S 1G4 or directly to 4400 Market St, Oakland CA 94608. The address for Day Moon Design is PO Box 5285, Seattle WA 98105.

## Near to our hearts

**Holly Near.** Concert for a Nuclear Free Future. Toronto.

It wasn't a women-only concert, but it felt like one. Holly Near and J T Thomas' performance in Toronto on September 8 was one of the best lesbian-feminist concerts we've had in a long time, and the presence of some gay men and a number of straight leftists did not affect the atmosphere.

Holly Near was in town as part of an anti-nuclear tour, and to her well-known women's songs she added new ones concerning the dangers of nuclear plants. She gave an excellent performance, alternating between unaccompanied numbers, explanations of how the various songs came to be, and full-fledged songs involving the audience, all punctuated by J T Thomas' energizing accompaniments and ragtime piano solos. My favourite was "The Severe Crush Rag." The sound system was good, the auditorium was packed, the rented piano was much better than is usual for such occasions, and everyone sang along in old favourites such as Cris Williamson's "Waterfall." The concert was interpreted for the deaf by Susan Freundlich, whose careful and dramatic movements did much to enhance Holly Near's performance.

Holly Near also took time to explain the ins and outs of various political movements which she supports, including the Chilean resistance movement, the United Farmworkers, and of course

Trish Nugent (below), Mary Watkins (right), and Holly Near (above right)



women's liberation and gay liberation. And if the straight people in the audience were bothered by her frank and funny coming-out story, they never let on (or possibly the lesbian cheers drowned them out).

Toronto was clearly ready for Holly Near's kind of politically conscious entertainment. The success of this concert should be an encouragement to the women who organized it, and I certainly hope to see a similar evening in the near future.

WANT (Women Against Nuclear Technology) organized an educational on the dangers of nuclear energy the following day, which was well attended despite the late evening the previous night. A group of feminists put on a play entitled *Sizzle City: Women's Nuclear Reactions*, a lively satire of Ontario Hydro, Jimmy Carter, and other such authorities, containing quite a few lesbian references. Done in the best guerrilla theatre tradition, the play/musical showed that the lesbian community in this city is now able not only to organize itself but also to take leadership in other related struggles, with a refreshing grasp of the absurdity of the patriarchal establishment.

Mariana Valverde □

## BOOKS

### Good ear: good book

**Give Me Your Good Ear** by Maureen Brady. Spinsters, Inc, 1979. \$4.50

Not only is this novel excellently written, it is one of the best that I have read in a very long time.

"Do you remember playing crack the whip? I do. I played it all through my childhood...and I'm an expert at that game." So begins the story of Francie Kelly, for whom playing crack





the whip always meant being "stuck on the tail end" too afraid to let go but even more afraid to give in to the swift-moving chain. This is symbolic of the way that Francie has handled her life. Although indoctrinated in the female myth, she is neither able to submit her independent spirit nor play mother to her male lover, Ben. Unlike her own mother, she can no longer "make the best of it." She must break away from the game on her own terms and, in doing so, her story becomes a description of an emerging feminist.

It has been my experience as a reviewer that it is far easier to speak poorly of a book than well of it. *Give Me Your Good Ear* presents just such a problem. Frankly, I am so impressed with it that I am loathe to disturb the wonderfully warm and intimate feelings that emanate from it. While there is virtually no lesbian content except in a very indirect way, the feminist perspective is so potent that the absence of an overt lesbian plot will not be missed.

As well as being as a story of mothers and daughters and growth, *Give Me Your Good Ear* is also a story of listening and wanting to be heard and, in fact, reflects the actual struggle Brady experienced in having her novel published. Time and time again her manuscript was rejected. The larger publishing houses wanted more violence and sex — heterosexual of course — and, interestingly enough, the feminist press argued in a similar way — that is, it wasn't lesbian enough. Finally, Brady and a woman friend formed their own publishing house, Spinsters, Inc. If this novel is any indication of the quality which might be expected, the other feminist presses will certainly have a great deal of catching up to do.

As I said before, it is difficult to find fault with near perfection; my only complaint is that Francie's story ended too soon.

Heather Ramsay □

*Spinsters, Inc.*, may be reached at the following address: RFD 1, Argyle, NY 12809.

## Oh, Arthur, where did we go wrong?...

**Now That You Know: What Every Parent Should Know About Homosexuality** by Betty Fairchild and Nancy Hayward. Harcourt Brace Jovanovich (Longman in Canada), 1979. \$11.75.

This book by two founders of Parents of Gays groups is written very much to fill a gap. While there are already works including counsel to parents by psychologists and psychiatrists, notably Charles Silverstein's *A Family Matter* and Don Clark's *Loving Someone Gay*, they're written by gay people — members of that same suspect group to which a parent's beloved child has just said she or he belongs. Just as most of us found coming out was eased through rap groups with our peers or the guidance, however informal, of a veteran gay, so parents adjusting to their offspring's homosexuality will find it made easier by hearing the tales of their experiential forebears.

That is Fairchild and Hayward's operating assumption and it's probably a good one. They start right off telling their own stories, the first of many sprinkled throughout the book as it treats "The Children's Story" (coming out to yourself), "The Parents' Story" (how they handled The News), what homosexuality is and has been thought to be, discrimination and constraints gays encounter in careers and jobs, gay

coupling, and religion (Christians and Jews only, though). In the last two chapters, still using individuals' experiences in their own words as often as possible, the authors give some advice on how to react to and cope with various situations (eg, meeting the lover), and describe the value and work of Parents of Gays groups.

*Now That You Know* is not exciting for a gay reader, and the more liberated one is, the less so it no doubt will be. Never mind. It's unquestionably the best book to present us to our parents. That it won the 1979 Gay Book Award from the Gay Task Force of the American Library Association is a high recommendation of its potential usefulness, for no award-giving body is more practically minded than the task force. If your parents *will* read a book about homosexuality, this is the one to give them.

Some of the reasons why this is the one also make it a depressing book for gays, as I've intimated. Fairchild and Hayward title their chapter on jobs and careers "Making Their Way in the World" — unfortunately it is very much *The World As It Is*, the status quo, they are talking about, not only here but throughout the book. To be sure, they notice, applaud, and encourage furthering the growth of gay civil rights and tolerance of gays, but for them these developments are just embellishments to an already equitable situation.

In their concern — surely sincere and heartfelt — to reassure other parents that we are going to have our share of things, these two parents have depicted gay life entirely without gay liberation. The gay lives they show — or at least the parts of them they choose — are assimilated or assimilable to our modern consumerist society. It is possible to come away from the book with the impression that all there is to gay activism is getting our pieces of the action.

I suppose the revolutionary purpose of gay liberation — to virtually abolish sexual as well as class roles — is a little heavy to pitch at parents trying to deal with the mere idea of "gay." Still some indication that gay liberation exists and goes far beyond the right to work and be honest about our sexuality, or the recognition of our couplings by church and state, should have been made. This not to frighten our parents, but to tell them the truth about what it is to be gay for many of us.

Ray Olson □

## FILM

### Can for Cannes

**In Black and White** directed by Michael McGarry. 1979.

When films were screened for the judges at the 1979 British Columbia Student Film Festival there was a notable exclusion: Michael McGarry's Simon Fraser University film workshop production, *In Black and White*. The festival's prescreening committee of five, chaired by Bruce Maclean of Vancouver Community College, decided to remove McGarry's film along with five other SFU films including Marek Cieszewski's *Piece for Trumpet and Victim*. As you have probably guessed, McGarry's film had a gay theme — and not just a theme, but in particular the harassment of men who cruise public washrooms. Cieszewski's film must also have proved troublesome to that same committee since it is concerned with a woman's self-liberation from a male-dominated

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heterosexual world.

To try and determine how such judgments were made, I contacted Maclean. Our telephone conversation began with some acerbity, but soon changed to the familiar liberal self-defence:

Maclean: ...you're the fifth person from SFU to call me and I'm not going to justify the selection or non-selection of any film.  
 MEH: But I'm trying to write a brief story for Canada's gay newspaper...

Maclean: Well, of course we were very sympathetic to the film's intent, but we did not think it treated the subject completely. There were two women and three men on the panel...we had all seen Michel Tremblay's *Hossanah* about two gay people and had favourable reactions...compared to that this film did not measure up...

The real test, however, comes when one sees the films in context. Recently I watched the two films mentioned here, along with the seven from the SFU film workshop that passed the censorious eye of the prescreening committee successfully. The differences were startling. Only one of the seven, Amarjeet Rattan's *Lotus Shadow*, measured up to McGarry and Cieszewski's films in technique, craft and subject. But then Rattan's film concerned a woman's oppression within what can be perceived by the selection panel as an exotic and unthreatening minority — Canada's Sikh population. Therefore, it was worthy of exhibition before the final judges. Measured by that standard, McGarry's use of a documentary style to encapsulate both the momentary tenderness of two males' exploration of each other's bodies and the brutality of police surveillance and intervention was doubly threatening to the myths of homosexual brutality and police benevolence. The self-conscious documentary style of the film, the introduction of the technology of surveillance, the occasionally ironic use of the format of that technology and the voice-under counterpoint of a discussion amongst those making the film about how to deal with a theme repressed by society, come together in a moving and consciousness-raising ten minutes.

The storyline of *In Black and White* is based on a true incident and simply follows the cruising habits of two men (one played by McGarry himself) in a public washroom. Exploring each other's bodies in one of the cubicles, to which they have withdrawn, they are, unknown to them, watched by police over closed circuit television. The police arrive in person and interrupt them. When one of the men tries to claim his "rights," he is beaten. The great contrast is between the tenderness that the two gay men can engender for one another in rather sterile surroundings and the hostility and unprovoked attack of the police.

It is clear that Maclean and his committee were involved in outright prejudice, where the old adage "to be gay (a woman, etc, etc) you must be ten times better than the others" operates. To apply the standards of a play by Tremblay to the second film of a student is ludicrous, and could only be used by liberals desperately scrambling around for a *post facto* rationale. By their very own standards the films that were screened by the judges in no way measured up to professional films made by heterosexuals, let alone to the finely crafted works of a Bernard Shaw or William Shakespeare. Unfortunately, as the GATE case and recent juggling of the Human Rights Act in British Columbia show, prejudice on grounds of sexual orientation is legal in Canada. Liberals may titillate themselves at the theatre but they won't have men cruising

washrooms, attacked by the police or not, at their student film festivals.

*In Black and White* deserves a wide exhibition within the gay community and most importantly outside it: the problem that remains with all gay films, and particularly with those that challenge the mainstream rather than confirm the stereotypes, is how to get public screenings. This film's exclusion from a regional film festival is not a good start, and it will be interesting to follow its fate at the upcoming national festival of student films.

Michael Eliot Hurst □

Those interested in screening the film should contact: Tony Besant, Student Services, Fine Arts Program, Simon Fraser University, Burnaby, BC V5A1S6 (604) 291-3534.

## AESTHETERA

• Pamir Productions of San Francisco would like to assemble and publish a collection of lesbian and/or woman-identified erotica, including both written and graphic material. Contributions relating to lesbian fantasies, dreams and love-making are welcome. Anonymity is guaranteed unless specified otherwise. Interested, write Jeanine at Pamir Productions, PO Box 40218, San Francisco, CA 94140 USA.

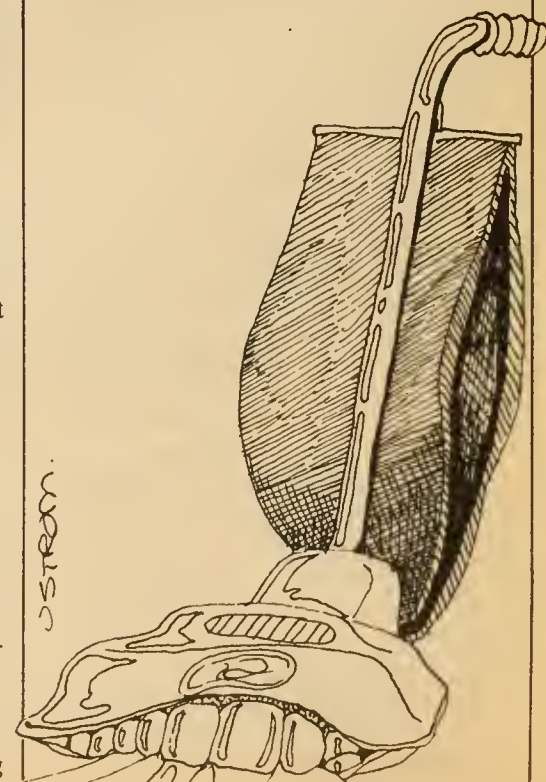
• The 1980 edition of the popular *Everywoman's Almanac*, published by Women's Press, is out. The attractively designed calendar is punctuated by profiles of women talking about their everyday lives. The address of Women's Press is: Suite 313, 280 Bloor St W, Toronto, ON.

• The group Transvestites in Toronto have produced a newsletter, *Skirting the Issue*. They can be reached at Box 873, Station A, Toronto, ON M5W 1G3, or (416) 466-7112.

• The current issue (No. 20) of *Jump Cut*, the radical film review, has an article by Ray Olson entitled "Gay Film Work, 1972-1977." Their business address is: 2620 North Richmond, Chicago, IL, 60647 USA.

## Our contributors

Robin Hardy has been touring the American Southwest... Michael Eliot Hurst teaches geography at Simon Fraser University in Vancouver... Ilona Laney lives in a crazy gay house and manages to keep her sanity... Ray Olson is a contributor to *Jump Cut* magazine... Heather Ramsay insists there is life north of Bloor St... Mariana Valverde is difficult to waken from research into the 1840s in France.



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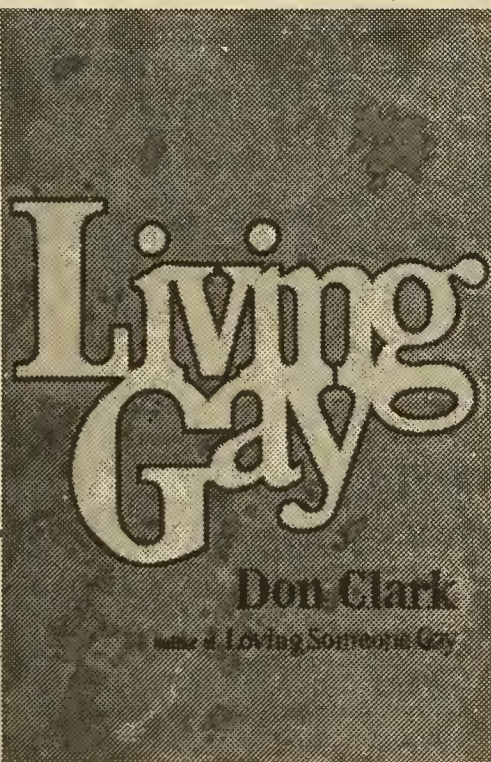
- individual support counselling
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# The Ivory Tunnel

Gay Small Press by Ian Young

## Cooking with nuts

An extraordinary letter appeared in a recent issue of *Christopher Street*. It is signed John Tyndall, the head of Britain's ultra-right National Front. After offering an unpleasantly feeble denial of the magazine's characterization of the Front as a nazi party (Tyndall's wearing the swastika, he says was "a youthful indiscretion...I should certainly be more careful today") he goes on to claim that the Front "is not anti-homosexual" and that the party's deputy leader (and chief spokesman) Martin Webster is "a practising homosexual" who lives "as man and wife" with the party's Elections Officer, Michael Salt.

If the letter is genuine, it is the first public acknowledgement of what has been up to now merely gossip. It will be interesting to see how the news is taken in Britain — among gays, the NF, and the public. This is just what the English gay movement needed after the sordid revelations of the Jeremy Thorpe murder conspiracy case — the news that the top nazis are queer.

Three novels are on hand this month: the first is not really a novel at all but a selection of journal entries which reads rather like a picaresque story. *Puppies* by John Valentine (\$5.95, Entwistle Books, Box 611, Glen Ellen, CA 95442) is an account of erotic adventures with boys ("puppies") by a writer and editor in his late 40's. Valentine is of the old school (or one variety of the old school), the queer who dislikes queers: "I pretty much insist on heterosexual — or at least non-swishy puppies. I seek perfection but settle for less." I find this, and the self-denigrating it represents, highly unpleasant, and Valentine has other annoying blind spots, some of which he recognizes, others he blithely fails to notice.

All in all though, the encounters make enjoyable reading. The best is a 7-page recounting of a night spent with an Amerindian called Eli. Here, the young man's erotic excitement and technique and the author's own delighted but wandering feelings are vividly rendered by realistic but never clinical detail.

The book suffers somewhat from the amputation of the sexual adventures from the rest of the author's life. Once or twice, aspects of his work, like his attempt to sell a film-script, pop up suddenly, then just as suddenly disappear. A woman called Amy and some children are referred to, but their place in the author's life is not made clear. What remains is an unremitting sexual chronicle which for all its delights ultimately becomes claustrophobic and wearying. Valentine perhaps realizes this and says in an Afterword that his "more enduring relationships kept me both too busy and too happy to take notes... (They) are recorded in heaven." When we get to heaven, perhaps we can read them — if they're not still locked up in a closet.

Richard Anderson's *Straight Cut Ditch* (\$8.95, Ashley Books, Box 768, Port Washington, NY 11050) is a relentlessly unpleasant tale of a young teacher's stint in a Roman Catholic high school. Many readers who have suffered education at the hands of the Brothers will recognize the tyranny, petty

squabbles, jealousies, prurience and general nastiness. Unfortunately, neither Anderson's style nor his vision rises much above the subject-matter and the result is simply an extended snarl at a system and a group of people he regards as virtually without a redeeming feature. The young hero and one woman friend are decent; everyone else is vile. The good guys sink; everyone else swims. In all, an entirely too simplistic treatment of experience that should have elicited a far better book.

*Puppies* and *Straight Cut Ditch* are, in spite of their faults, respectable efforts. The third falls into another category. *The Wayward Leaves* is a 20-year-old novel by W Ames Le Grande II, the "Poet Laureate of Wayne County (USA)". It has been on the prowl for a publisher all this time and has finally appeared over the imprint of The Creative Press of New Delhi, India. "Banned for 20 years," screams the advertising flyer: "Approved by the Ethic Censor of India."

*The Wayward Leaves* is the preposterous tale of one Gaylord (yes, Gaylord) Groves, a high-flown romantic who poisons his mum and dad to pay off his lover's gambling debts: "Inwardly I knew Philip loved me more than anything in the world, bringing me all the pleasures that were his to give. He was my only reason for living and I knew I would have to carry off the murder of my parents as soon as possible, so I could gain release for him from his fears of destruction." Gaylord goes to jail, his lover dies, he is pardoned (it is not clear why), almost kills himself falling on his father's gun (is this a Freudian touch?) and finally feels "freedom for the first time as an Eagle spreading his wings in the morning sun."

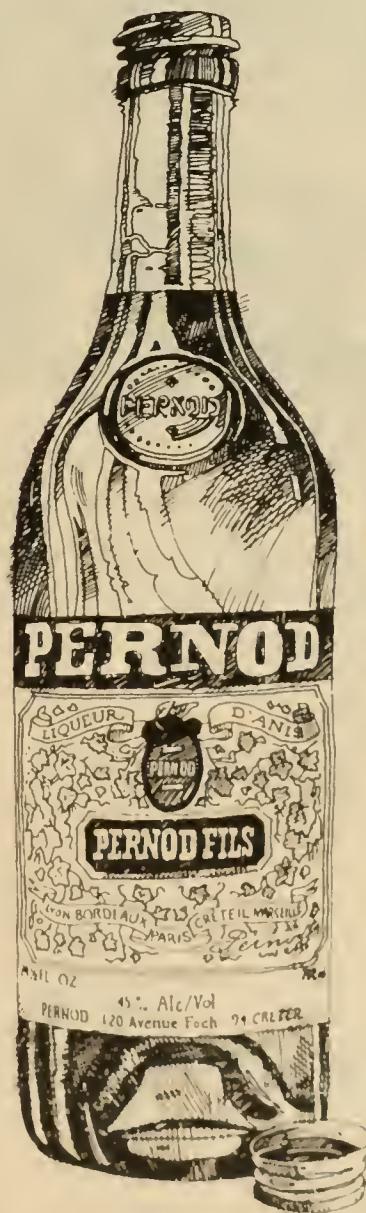
Le Grande's characterization is thoroughly unconvincing and his infelicitous style is not helped by the many typographical errors. But with an interesting hand-binding in hand-woven khadi cloth, the book's price of \$10 for a numbered edition is a reasonable one. Creative Press' US address is 4769 Sunset Dr, Huntington, W Virginia 25704.



Finally, for those who like to cook, that multi-faceted genius Oswald Blakeston has come out with another in his series of cookbooks which are entertainments in themselves. This one is *Cooking With Nuts*, a handsome volume, suitably enhanced with drawings by Simon Gooch. It's £2.95 from Pierrot Publishing, 17 Oakley Rd, London, England. An ideal gift for Christmas — or anytime! ☐

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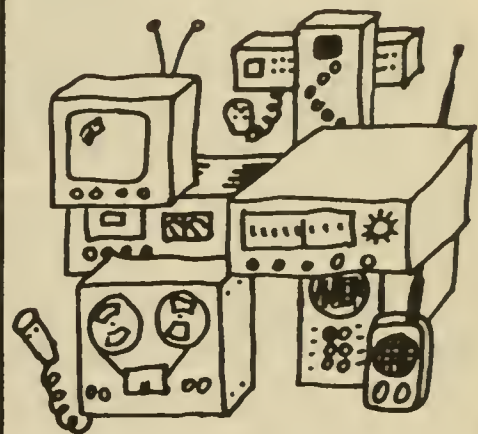
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Gay women throughout US and Canada write/meet with confidentiality through *The Wishing Well* magazine and services. Introductory copy \$3. (U.S. money order). Also offering Hawaiian holiday, February 1980. Information/Brochures: Box 664, Novato, California 94947.

## FRIENDS

### National

MONTREAL GAY MALE, late twenties, straight appearing, 6', 175 lbs, seeking gay friends in Montreal, Toronto, Ottawa areas or in Northeastern USA. Drawer B583.

### British Columbia

SEATTLE PROFESSIONAL, 44, seeks friendship with same from lower mainland or Vancouver Island. Straight appearance, interests in art, film, theatre, regional history, soccer. Mature civilized individuals reply with discretion assured. Understanding of married or custodial parent. Frequent visitor to Vancouver-Victoria Interior. Drawer B609.

VANCOUVER: NEW TO CITY and wish to meet young man, pref in 20s. Must be good looking, slim to average build, straight appearance, discreet. I am 39, businessman, university education and bi; 5'11", 160 lbs, fair with blue eyes, considered quite good looking. Interests range from outdoors to the arts. If you would like a relationship with a mature, interesting and dependable person, please let me know about yourself. Picture appreciated. Drawer B610.

BC NORTHERN ISOLATION seeking written consolation. Find a friend! Will answer all. If we relate, we'll have a ball! Scorpio male, 25, 6'3", 185, well-built, goodlooking, blond/blue, crazy, quiet, strong, sensitive, rude, stubborn, conscientious, easy-going, lazy, lonely, perceptive, musical, artistic, earthy, athletic, philosophical, photographic, celibate, horny, yin-yang, imagining some fine young dudes retain untainted attitudes and hoping some become related. Honesty appreciated. Write on! Drawer B450.

SHERWOOD FOREST, A GAY INTRODUCTION SERVICE, non-profit, minimal charge. (604) 251-1510.

VANCOUVER W/M, 33, skinny, 130 lbs, wants to wrestle guys 120 to 130 lbs. All races. Bob (604) 736-1066. Serious only please.

### Montreal

GAY MALE, 44, seeks ski partner for trip to Banff or Whistler at Christmas, or trips on weekends to eastern ski areas, especially northern Vermont. Drawer B596.

### Ottawa/Eastern Ontario

YOUTHFUL 35 year old guy, 5'9", 175 lbs wish to meet young gays in the Brockville area. Write with photo to Box 792, Brockville, K6V 5W1.

BROCKVILLE AREA YOUNG MAN 29 yr, 6'2", 150 lb, good-looking, living alone on farm. Wants to meet other masculine well-built guys 25-35 for fun and friendship. My interests include agriculture, current affairs, music, keeping fit. Near highway 401. Fr act/pass, Gr act/pass. PO Box 784, Brockville, Ontario.

QUINTE AREA COUPLE, 30, would like to meet other gay people to age 35 for friendship. Well adjusted, easy-going, with a simple lifestyle. Discretion assured. All answered. Drawer B612.

### Southern Ontario

FISHING BUDDIES WANTED. Stream waders in or near S Ont write Box 214, Station M, Toronto, Ont.

PROFESSIONAL MAN, mid-fifties but looks younger, slender, would like to meet man same age or younger in the Hamilton area, for companionship, etc. Drawer B623.

ATTRACTIVE MALE, 35, 5'10", 145 lbs. Average build, moustache, brown hair, straight appearance, sincere. Into dancing, music, travel, plants, quiet times. Wish to meet others to age 40 with similar interest. Photo appreciated. Answer assured. Live SW Ont. Drawer B624.

GEORGETOWN GUY, professional, masculine, hairy, 43, 6'1", 155 lbs, greying, seeks masculine friends of similar age, size or bigger with very hairy body to share interests of varied outdoor activities, classical music and gentle sex. Discretion required and guaranteed. Will answer all sincere replies which include phone number and recent photo. Drawer B611.

### Toronto

FRIENDLY, SINCERE, MASCULINE gentleman, middle age, seeks mature male 30 to 60 who is easy-going, faithful and enjoys theatre, classical music, art, museums, antiques, travel and quiet evenings, for sincere friendship which hopefully will lead to a warm, permanent relationship. Am Anglo-Saxon Canadian, born male, 5'9", with steel grey hair. Live alone in own home with many of the material things of life but no one to share them with. If you too are seriously looking please answer in confidence with phone number. Drawer B598.

I HAVE MANY BLACK FRIENDS and would like more. I'm a gay white male, educated, active and well adjusted, who is fascinated by Black culture. We can learn something from each other. If you are visiting or living in Toronto, please get in touch. Drawer B573.

SHY MARRIED MAN 54 NEEDS relationship and discreet friendship. Box 2151, Station B, Scarborough ON M1N 1V0. MASCULINE, SINCERE MEN SOUGHT by young man (23) for platonic friendship. Am attractive, masculine, 135 lbs, 5'8", beard and blue. Box 1106, Station B, Weston, Ontario M9L 2R8.

I'M TOLD I'M GOOD LOOKING, kind, sensitive. I'll let you find out more. I'm blonde, 30, 6'2" slender male. I wish meeting chaps 23-35, no beards. Looking for fellow horticulturists & lovers of nature, classical and church music, travel, history, homelife, art, cuisine, liberal Christianity. Looking for relationship etc. Will answer all letters. Photo, phone if possible. Drawer B613.

JUST OUT. 28, 160 lbs, brown hair and eyes, slim build, moustache. Would like to meet new friends for good times and possible relationship. Photo appreciated but not necessary. Am easy going. Drawer B614.

HANDSOME YOUNG MAN, SEEKING attractive, muscular, well endowed Gr active, Fr passive friend, age 22-30. Photo appreciated. Drawer B615.

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VISITING HOLLYWOOD? 18-23? Want sincere, masculine friend for sharing, good times? Chuck Philips, 7007 Los Tilos Road, LA, CA, 90068.

VISITING GREAT BRITAIN. Gay Switchboard, Britain's 24 hr phone service. Information and entertainments guide on. (01) 837-7324.

VISITING LONDON? Get Gaypack London Details of London Gay Scene. Gay Guide and temp membership of Festium Club & Burlington Health Club free drink voucher. Send \$5 to GCE International, 2 Brydges Place, London WC2 N4MP, England. Accommodation and other details available.

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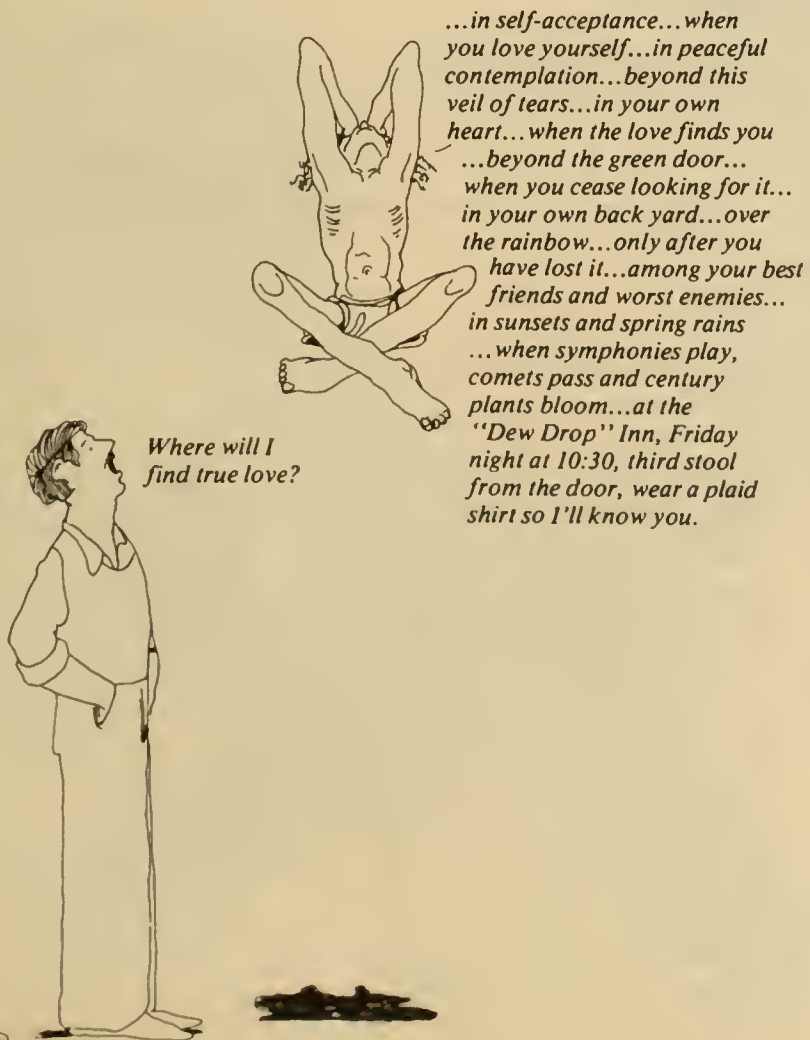
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The Community Page is a listing of gay groups in Canada and Quebec which primarily direct themselves toward alleviating or struggling against gay oppression. It includes: democratically constituted organizations, cooperatively-run clubs and community centres, bookstores which sell gay and feminist literature, and non-profit gay periodicals. Organizations wishing to be listed, or to revise information presently listed, should contact: The Body Politic Community Page, Box 7289, Station A, Toronto, ON M5W 1X9.

## ALBERTA

### Calgary

- **Dignity/Calgary**, Box 1492, Station T, T2H 2H7, Ph: (403) 269-7542.
- **Gay Academic Union**, Student Clubs, Rm 209, MacEwan Hall, University of Calgary, T2N 1N4.
- **Gay Information and Resources**, PO Box 2715, Stn M, T2P 3C1, Rm 321, 223 12 Ave SW, Ph: (403) 264-3911. Information and counselling Mon-Fri, 7-10 PM. Socials, discussion groups, newspaper, gay rights action.
- **Gay Youth Calgary**, c/o 702-816 4 Ave SW. Meets Thurs, 8 pm, Rm 319, 223-12 Ave SW.
- **Metropolitan Community Church**, PO Box 6945, Stn D, T2P 2G2. Ph: (403) 252-8727. Services Sundays 11:30 am at Back Lot Theatre.
- **Parents of Gays and Lesbians**, c/o MCC Calgary, PO Box 6945, Stn D, T2P 2G2. Ph: (403) 252-8727.

### Edmonton

- **Club 70**, 10242-106 St, T5J 1H7. Ph: (403) 423-5051
- **Dignity/Edmonton**, Box 53, T5J 2G9.
- **Edmonton Lesbian and Gay Rights Organization (ELGRO)**, Box 837, Substation 11, University of Alberta, T6G 2E0.
- **Gay Alliance Toward Equality (GATE)**, Box 1852, T5J 2P2. Office: 10144-101 St, Ph: (403) 424-8361.
- **Metropolitan Community Church**, Box 1312, T5J 2M8. Ph: (403) 432-9204.

### Red Deer

- **Gay Association of Red Deer (GARD)**, PO Box 356, T4N 5E9.

## BRITISH COLUMBIA

### Nelson

- **The gay group** here can be contacted by writing: Woodland, PO Box 326, Nelson, V1L 5R2.

### Prince George

- **The gay group** in this city can be contacted through the Crisis Centre. Ph: (604) 563-1214.

### Vancouver

- **Coming Out (Gay Radio)**, c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4.
- **Dignity/Vancouver**, Box 1036, V6B 3X5.
- **Gay Alliance Toward Equality (GATE)**, Box 1463, Station A, V6C 2P7. Ph: (604) 689-3139.
- **Gay People of Simon Fraser**, c/o Student Society, Simon Fraser Univ, Burnaby. Ph: (604) 291-3181 or 291-3111.
- **Gay People of UBC**, Box 9, Student Union Bldg, University of British Columbia, V6T 1W5. Ph: (604) 228-6781.
- **Rights of Lesbians Subcommittee, British Columbia Federation of Women**, 1730 Stephens St, V6K 3V5.
- **SEARCH Community Services**, 28-448 Seymour St, V6B 3H1. Ph: (604) 689-1039.
- **SEARCH Youth Group**, c/o SEARCH, 28-448 Seymour St, V8W 2Y2.
- **Society for Education, Action, Research and Counselling in Homosexuality (SEARCH)**, Box 48903, Bentall Centre, V7X 1A8.
- **Society for Political Action for Gay People (SPAG)**, PO Box 2631, Main PO, V6B 3W8. Ph: (604) 876-2674.

### Victoria

- **Feminist Lesbian Action Group (FLAG)**, Box 237, Station E, V8W 2M6.
- **University of Victoria Gay Club**, Student Union Bldg, U of Victoria, Box 1700, V8W 2Y2.
- **WAVES**, Rights of Lesbians Subcommittee, Box 237, Stn E, V8W 2M6.

## MANITOBA

### Brandon

- **Gay Friends of Brandon**, Box 492, R7A 5Z4.

### Winnipeg

- **Council on Homosexuality and Religion**, Box 1912, R3C 3R2.
- **Dignity/Winnipeg**, Box 1912, R3C 3R2.
- **Gays for Equality**, Box 27, UMSU, University of Manitoba, R3T 2N2. Ph: (204) 269-8678.
- **Manitoba Physicians for Homosexual Understanding**, Box 27, UMSU, University of Manitoba, R3T 2N2.
- **Project Lambda, Inc.**, gay community services, PO Box 3911, Stn B, R2W 5H9.
- **Winnipeg Gay Community Centre Project**, PO Box 3911, Station B, R2W 5H9.
- **Winnipeg Gay Youth**, Box 27, UMSU, University of Manitoba, R3T 2N2. Ph: (204) 269-8678.
- **Winnipeg Lesbian Society**, 730 Alexander St. Ph: (204) 786-4581.

## NEWFOUNDLAND

### Corner Brook

- **Community Homophile Association of Newfoundland (CHAN)**, Box 905, A2H 6J2.
- **Gay Organization of Women of Newfoundland (GOWN)**, may be contacted at the address for CHAN given above.

### St. John's

- **Community Homophile Association of Newfoundland (CHAN)**, Box 613, Station C, A1C 5K8.

## NOVA SCOTIA

### Halifax

- **The Alternate Bookshop**, 1585 Barrington St, Suite 301, B3J 1Z8.
- **Atlantic Provinces Political Lesbians for Example (APPLE)**, Box 3611, Halifax South Postal Station, B3J 3K6.
- **Gay Alliance for Equality (GAE)**, Box 3611, Halifax South Postal Station, B3J 3K6. Ph: (902) 429-4294. Gay helpline (information, referrals and counselling) (902) 429-6969, Thurs, Fri and Sat, 7-10 pm.
- **Gays and Lesbians at Dalhousie (GLAD)**, c/o SUB (Student Union Building), Dalhousie University.
- **Sparrow**, gay Christians of Halifax, meet every Sunday at 7:30 pm at The Turret Community Centre, 1588 Barrington St, 3rd floor, c/o PO Box 3611, Halifax South Postal Station, B3J 3K6.
- **The Sisters' Lightship**, PO Box 3611, Halifax South Postal Stn, Halifax, NS B3J 3K6.
- **The Turret Gay Community Centre**, 1588 Barrington Street. Ph: (902) 423-6814.

### Wolfville

- **Gays**, PO Box 1297, B0P 1X0.

## ONTARIO

### Chatham

- **Chatham Gay Unity**, c/o 192 Sandys St, N7L 3P8 Ph: (519) 354-8978.

### Collingwood

- **Gay Information Centre**, PO Box 310, Ph: (705) 445-8506.

### Guelph

- **Guelph Gay Equality**, Box 773, N1H 6L8. Gayline: (519) 836-4550.
- **Guelph Gay Youth Group**, Info: (519) 836-4550. Mon. Wed. & Thurs. 8-10 pm.

### Hamilton

- **McMaster Homophile Association**, PO Box 102, McMaster University, L8S 1C0. Meets in 6th floor lounge, Togo Salmon Hall, McMaster University, Wed at 7:30 pm. Gayline: (416) 527-0336.
- **Gay Women of Hamilton** may be contacted at the address given above for the McMaster Homophile Association.

### Kingston

- **Queen's Women's Centre**, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613) 542-5226.
- **Queen's Homophile Association**, Student Affairs Centre, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613) 547-2836.

### Kitchener/Waterloo

- **Foundation for the Advancement of Canadian Transsexuals (FAC1)**, PO Box 177, Stn C, Kitchener N2T 4P2.

- **Gay AA**, Ph: (519) 742-6183.
- **Gay News and Views**, radio program, Tues and Wed, 6:15 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.
- **Gay Rights Organization of Waterloo**, PO Box 2632, Stn B, Kitchener N2H 6N2.
- **G.R.O.W.**, PO Box 2782, Stn B, Kitchener N2H 6N3.
- **Kitchener-Waterloo Gay Media Collective**, Box 2741, Station B, Kitchener N2H 6N3.
- **Kitchener-Waterloo Gay Youth**, PO Box 753, Stn C, Kitchener N2G 4C5.
- **Leaping Lesbians**, radio program, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.
- **Lesbian Organization of Kitchener (LOOK)**, Box 2531, Station B, Kitchener N2H 6N3.
- **Waterloo Universities' Gay Liberation Movement**, Federation of Students, University of Waterloo, Waterloo N2L 3G1. Ph: (519) 885-1211, ext. 2372.

### London

- **Gayline**, Ph: (519) 679-6423. Info 24 hrs/day. Peer counselling Mon, Wed, Fri, Sat, 7-11pm
- **Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2. Ph: (519) 433-3762.
- **Western Gay Association**, c/o University Community Centre, University of Western Ontario, Ph: (519) 679-6423.

### Mississauga/Brampton

- **GEM**, Box 62, Brampton, ON L6V 2K7.
- **Gayline West**, (416) 791-6974. Peer counselling telephone service.

### Niagara Region

- **Gayline**, Ph: (416) 354-3173.
- **Gay Unity Niagara**, PO Box 692, Niagara Falls L2E 6V5.

### Ottawa

- **Dignity**, Box 2102, Station D, K1P 5W3.
- **Gays of Ottawa/Gais de l'Outaouais**, PO Box 2919, Stn D, K1P 5W9. 288 1/2 Bank St. Gayline: (613) 238-1717. Office: (613) 233-0152.
- **Gay Youth Ottawa/Hull/Juunesse Gai(e) d'Ottawa/Hull** may be contacted at the same address and phone number as Gays of Ottawa. Meetings/drop-in, Wed, 8 pm, 288 1/2 Bank St.
- **Metropolitan Community Church**, Box 868, Station B, K1P 5T1. Ph: (613) 741-0783.
- **Task Force on the Status of Lesbians and Gay Male Psychologists**, c/o Canadian Psychological Association, 350 rue Sparks Street, Suite 602.

### Peterborough

- **Trent Homophile Association**, Box 1524, K9J 7H7, 262 Rubidge St, Rm 203. Ph: (705) 742-6229, Wed, 7:30-9:30 pm, Thurs, 7:30-9:30 pm.

### Thunder Bay

- **Northern Women's Centre**, 316 Bay St. P7B 1S1. Ph: (807) 345-7802.

### Toronto

- **Catalyst Press**, 315 Blantyre Ave, Scarborough, M1N 2S6.
- **Chatsworth Charitable Foundation**, 29 Granby St, M5B 1H8.
- **Community Homophile Association of Toronto (CHAT)**, 29 Granby St, M5B 1H8.
- **Congregation B'Nai Kehillah of Toronto for Gay Jews**, c/o Blankstein Design Inc., 200 Arlelaide St West, M5H 1W7. Ph: (416) 977-0052, 9am-5pm.
- **Dignity for Gay and Lesbian Catholics**, Box 249, Station E, M6H 4E2. Ph: (416) 960-3997.
- **Gay Academic Union**, c/o Clarence Barnes, Dept. of Chemical Engineering, University of Toronto, M5S 1A4.
- **Gay Alcoholics Anonymous**, answering service, Ph: (416) 964-3962.
- **Gay Alliance at York**, c/o Harbinger, Rm 214, Vanier Residence, York University, 4700 Keele St, Downsview, M3J 1P3. Meetings Tues, 8 pm. Ph: (416) 667-3632, 667-3509.
- **Gay Anarchists**, c/o Ian Young, 315 Blantyre Ave, Scarborough, M1N 2S6.
- **Gay Community Calendar**: (416) 923-GAYS, 24-hour recorded message.
- **Gay Community Services Centre**, 29 Granby St, M5B 1H8. Distress and counselling line: (416) 364-9835. Drop-in Mon-Thurs, 7-10:30 pm; Fri & Sat to 11:30 pm.
- **Gay Fathers of Toronto**, c/o MCC, 29 Granby

- St. M5B 1H8. Ph: (416) 364-9799. Offers support, advice, and dinner twice a month.
- **Gay Liberation Union (GLU)**, PO Box 793, Stn Q, M4T 2N7.
- **Gay Youth Toronto**, 29 Granby St, Suite 301, M5B 1H8. Ph: (416) 366-5664. Meetings at the 519 Church St Community Centre, Tues, 7:30 pm.
- **Gays at U of T**, c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. Meets Thurs, 7:30 pm, 33 George St.
- **Glad Day Bookstore**, 4 Collier St at Yonge, M4W 1L7. Ph: (416) 961-4161.
- **Harbinger Gay Men's Drop-in**, 2 - 5 pm, Room 216, Vanier Residence, York University, Ph: (416) 667-3632, 667-3509.
- **Hassle-Free Clinic**, 2 Homewood Ave, Suite 101 M4Y 2J9. Ph: (416) 922-3323. VD testing and info.
- **Integrity: Gay Anglicans and their friends**, PO Box 873, Stn F, M4Y 2N9. Ph: (416) 921-4778.
- **Lesbian Mothers' Defence Fund**, PO Box 38, Stn E, M6H 4E1. Ph: (416) 465-6822.
- **Lesbian Organization of Toronto (LOOT)**, 342 Jarvis St, M4Y 2G6. Ph: (416) 960-3249.
- **Metropolitan Community Church**, offices 29 Granby St, M5B 1H8, services at 175 St Clair Ave West. Supper Sundays at 6 pm, Sinspiration at 7:10 pm, Worship at 7:30 pm. Ph: (416) 364-9799.
- **Parents of Gays**, c/o 29 Granby St, M5B 1H8, Ph: (416) 484-4634.
- **Pink Triangle Press**, Box 639, Station A, M5W 1G2. Ph: (416) 863-6320.
- **Right to Privacy Committee** (defence committee for The Barracks accused), meets 2nd Mon, each month, 8pm, 519 Church St. Mail: 29 Granby St, M5B 1H8. Donations: Make payable to Ross Irwin in Trust. Mail to Symes & Irwin, Barristers & Solicitors, 31 Prince Arthur Ave, M5R 1B2.
- **TAG**, Box 6706, Station A, M5W 1X5. Ph: (416) 964-6600. Peer counselling service.
- **Toronto Gay Press Club**, c/o Metropolitan Community Church, 29 Granby St, M5B 1H8.
- **Toronto Women's Bookstore**, 85 Harbord St, M5S 1G5. Ph: (416) 922-8744.
- **Transvestites in Toronto**, Box 873, Station A M5W 1G3. Ph: (416) 466-7112.
- **Tri-Aid Charitable Foundation**, 8 Irwin Ave, M4Y 1K9. Ph: (416) 924-2525.
- **Wages Due Lesbians**, Box 38, Station E, M6G 4E1. Ph: (416) 465-6822.
- **Women's Archives**, Box 928, Station Q, M4T 2P1.
- **York Rainbow Society of the Deaf**, c/o MCC, 29 Granby St, M5B 1H8.

### Windsor

- **Windsor Gay Unity**, PO Box 7002, Sandwich Postal Stn, N9C 3Y6. Gayline: (519) 252-0979. Gayline is answered by a woman Tuesday 7 to 10 pm.

## QUEBEC

### Hull

- **Association Gaie de l'Ouest Québécois (AGOQ)**, CP 1215, Succ B, J8X 3X7. Ph: (819) 778-1737.

### Montreal

- **Androgyny Bookstore**, 1217 Crescent St, H3G 2B1, Ph: (514) 866-2131.
- **Association Communautaire Homosexuelle de l'Université de Montréal**, 3200, Jean-Brillant, Local 1265-6, Pav des Sciences Sociales, Université de Montréal, H3T 1N8.
- **Association pour les droits de la communauté gale du Québec (ADGQ)**, CP 36, Succursale C, H2L 4J7. 1264 St Timothée. Ph: (514) 843-8671.
- **Centrelle**, 5149, ave du Parc, H2V 4G3. Ph: (514) 271-6863.
- **Comité de soutien aux accusés du Truxx**, c/o 1217 Crescent, H3G 2B1.
- **Coop Femmes**, 3617 Boulevard St Laurent, H2X 2V5. Ph: (514) 843-8998.
- **Dignity/Montreal**, Newman Centre, 3484 Peel St, Ph: (514) 392-6741.
- **Eglise Communautaire de Montréal, Montreal Community Church**, CP 610, Succursale NDG, H4A 3R1. Ph: (514) 845-4471.
- **Eglise du Disciple Bien-Aimé**, 4376 De La Roche. Ph: (514) 279-5381.
- **Fédération canadienne des transsexuels**, 16 rue Vian, Vaudreuil J7V 1A7.
- **Fraternité-Halte**, 5340, Boul. St-Laurent, H2T 1S1. Ph: (514) 271-0661.
- **Gay Friends of Concordia**, c/o DSA, 1455 ouest Boul de Maisonneuve. Ph: (514) 937-0200.
- **Gay Health Clinic**, Montreal Youth Clinic/Clinique des Jeunes de Montreal, 3658 Sainte-Famille, H2X 2L5. Ph: (514) 843-7885, 843-5255. Mon, Wed & Fri evngs.
- **Gay Info**, Box 613, Station NDG, H4A 3R1. Ph: (514) 486-4404. Mon-Sat, 7-11 pm.
- **Gayline**: (514) 931-8606 or 931-5330. Seven days a week, 7-11 pm



- ☐ **Gay McGill**, University Centre, 3480 McTavish, H3A 1X9.
- ☐ **Gay Social Services Project**, 5 Weredale Park, H3Z 1Y5. Ph: (514) 937-9581.
- ☐ **Gay Women of McGill**, University Centre, 3480, rue McTavish, H3A 1X9, Rm 425-6. Ph: Gayline or (514) 866-2131.
- ☐ **Gay Youth Group**, open to gay males 14-22, meets Saturdays 2-4 pm, call Gayline for info.
- ☐ **Integrity: Gay Anglicans and Friends**, c/o 305 Willibrord Ave, Verdun, H4G 2T7. Ph: (514) 766-9623.
- ☐ **NACHES: Gay Jewish Discussion Group**, Box 298, Station H, H3G 2K8. Ph: (514) 488-0849.
- ☐ **Parents of Gays**, c/o Box 610, Station NDG, H4A 3R1. Ph: (514) 486-4404.
- ☐ **Productions 88**, 1406 rue de la Visitation No 3, H2L 3B8.
- ☐ **Transvestites à Montréal**, social support for transvestites, PO Box 153, Stn Victoria, H3Z 2V5. Ph: (514) 486-4404 (Thurs & Fri only).
- ☐ **Women's Homophile Association of Montréal**, c/o Susan Shea, 1967 Erie, H2K 2M5.
- ☐ **Women's Information and Referral Centre**, 3585 St Urbain, H2X 2N6. Open Mon-Fri, 9 am-5 pm; Tues, 5pm-9pm. Ph: (514) 842-4781.

## Quebec

- ☐ **Centre Homophile d'Aide et de Libération (CHAL)**, CP 596, Haute-ville, G1R 4R8. 175 rue Prince-Edouard. Ph: (418) 525-4997.
- ☐ **Groupe gai de l'Université Laval**, CP 2500, Pavillon Lemieux, Cité Universitaire, G1K 7P4. Ph: (418) 656-5800.
- ☐ **Paroisse Saint-Robert** (Eglise catholique eucharistique), 310, rue de la Couronne, G1K 6E4.

## SASKATCHEWAN

### Carrot River

- ☐ **Carrot River Gays**, c/o 18-303 Queen St, Saskatoon S7K 0M1. For Melfort-Tisdale area.

### Kindersley

- ☐ **West Central Gays** (Kindersley-Eston-Rosetown), c/o Drawer 1, PO Box 7508, Saskatoon.

## Moose Jaw

- ☐ **Moose Jaw Gay Community Centre**, c/o Box 1778, S6H 7K8.

## Prince Albert

- ☐ **Prince Albert Gay Community Centre**, Box 1893, S6V 6J9.

## Regina

- ☐ **Atropos Fellowship Society/Odyssey Club**, 2242 Smith St.
- ☐ **Gay Regina**, political action group, c/o 2242 Smith St, Regina, Ph: (306) 525-8915.

## Saskatoon

- ☐ **Gay Academic Union**, Box 419, Sub-PO 6, S7N 0W0.
- ☐ **Gay Community Centre**, Box 1662, S7K 3R8. 245-3rd Ave South. Ph: (306) 652-0972.
- ☐ **Grapevine**, a group for Christian and Jewish gays. Ph: (306) 343-5963.
- ☐ **Lesbian Caucus**, Saskatoon Women's Liberation, Box 4021, S7K 3T1
- ☐ **Stubble Jumper Press**, 21-303 Queen St, S7K 0M1.
- ☐ **Subcommittee on Gay Rights**, c/o Saskatchewan Association on Human Rights, 311 20th St W, S7M 0X1.

## PROVINCIAL

- ☐ **Alberta Lesbian and Gay Rights Association (ALGRA)**, PO Box 1852, Edmonton, AB T5J 2P2.
- ☐ **Coalition for Gay Rights in Ontario (CGRO)**, PO Box 822, Stn A, Toronto, ON M5W 1G3.
- ☐ **Manitoba Gay Coalition**, Box 27, UMSU, University of Manitoba, Winnipeg, MB, R3T 2N2
- ☐ **Ontario Gay Teachers' Caucus**, Box 543, Station F, Toronto, ON M4Y 2L8. Ph: (416) 654-1183.
- ☐ **Saskatchewan Gay Coalition**, Box 7508, Saskatoon, SK.

## NATIONAL/BINATIONAL

- ☐ **Alberta Regional Office, CLGRC/CCDLG**, PO Box 1852, Edmonton, AB T5J 2P2.

- ☐ **Binational Gay Youth Coalition**, Canadian head office: 29 Granby St, Suite 301, Toronto, ON M5B 1H8. Ph: (416) 366-5664.
- ☐ **Canadian Gay Archives**, Box 639, Station A, Toronto, ON M5W 1G2.
- ☐ **Canadian Lesbian and Gay Rights Coalition/Coalition canadienne pour les droits des lesbiennes et des gais (CLGRC/CCDLG)**, CP 2919, Succursale D, Ottawa, ON K1P 5W9. Ph: (613) 233-0152.
- ☐ **Coalition binationale pour la jeunesse gale**, Siège social québécois: CP 753, Succursale H, Montréal, PO H3G 2M7.
- ☐ **Committee to Defend John Damien**, Box 608, Station K, Toronto, ON M4P 2H1.
- ☐ **Foundation for the Advancement of Canadian Transsexuals (FACT)**, PO Box 1315, Stn A, Toronto, ON M5W 1G7.
- ☐ **International Gay Association**. Secretariat: c/o C.H.L.R., PO Box 931, Dublin 4, Ireland.
- ☐ **The John Damien Foundation**, Box 983, Adelaide St Stn, Toronto, ON M5C 2K4.
- ☐ **New Democratic Party Gay Caucus**, Box 792, Station F, Toronto, ON M4Y 2N7.
- ☐ **Older Lesbians and Gays**, Box 6248, Station A, Toronto, ON M5W 1P6.
- ☐ **Prairie Regional Office, CLGRC/CCDLG**, Box 27, UMSU, University of Manitoba, Winnipeg, MB R3T 2N2.
- ☐ **Regroupement national des lesbiennes et gais du Québec**, CP 1104, Succ Place d'Armes, Montréal, Québec H2Y 3J6.

## PUBLICATIONS

- ☐ **After Stonewall**, Box 2051, Winnipeg, MB R3B 3M2.
- ☐ **The Body Politic**, Box 7289, Station A, Toronto, ON M5W 1X9.
- ☐ **Boonies**, A Voice for Rural Gays, R R 1, Paradise, NS B0S 1R0.
- ☐ **Forum**, a publication of the CLGRC/CCDLG, CP 36, Succursale, C, Montreal, PQ H2L 4J7.
- ☐ **Gay Calgary**, 319, 223-12 Ave SW, Calgary, AB T2R 0G9.
- ☐ **Gay Saskatchewan**, PO Box 7508, Saskatoon.
- ☐ **Gay Tide**, Box 1463, Station A, Vancouver, BC V6C 2P7.

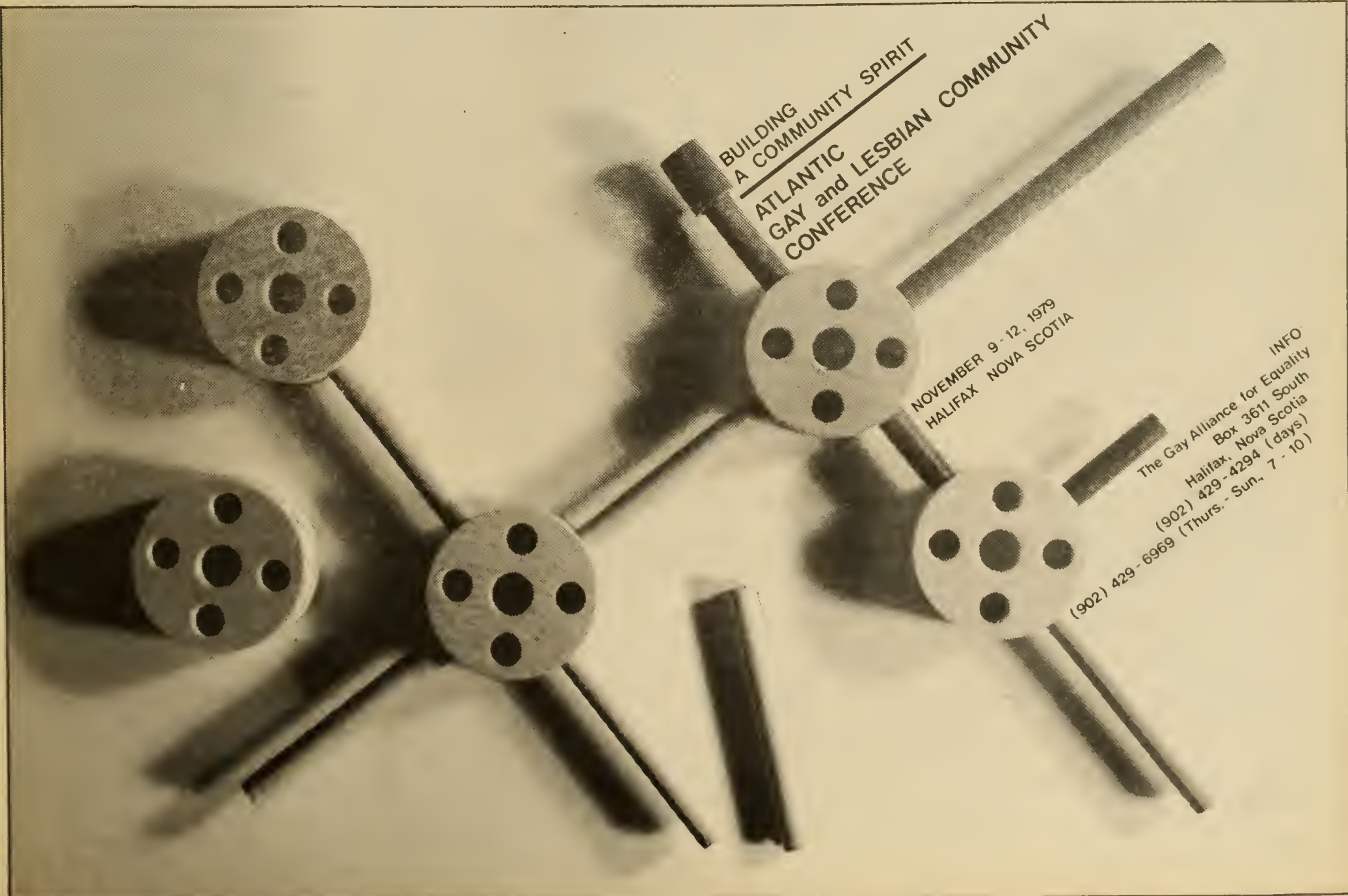
- ☐ **Le Berdache**, CP 36, Succursale C, Montréal, Québec H2L 4J7.
- ☐ **Lesbians/Lesbiennes**, Box 2531, Station B, Kitchener, ON
- ☐ **Metro Community News**, 29 Granby St, Toronto, ON M5B 1H8.
- ☐ **OUT**, Box 2741, Station B, Kitchener, ON K2H 6N3.
- ☐ **Out and About**, Box 27, UMSU, University of Manitoba, R3T 2N2.

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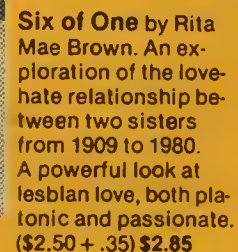
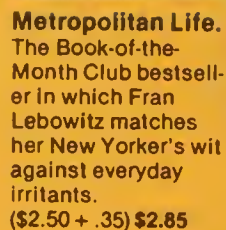
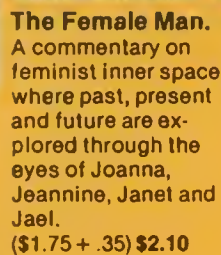
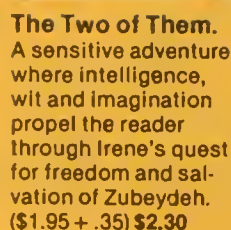
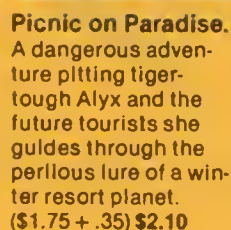
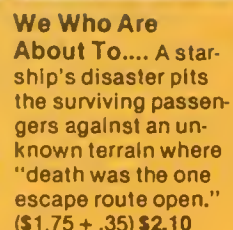
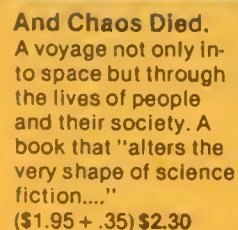
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